*Rasārnavakalpa*, a Sanskrit manuscript on Indian alchemy and iatro-chemistry, is a work of c. 11th century A.D. As a part of the *Rudrayāmalatantra*, it consists of alchemical processes and preparations relating to transmutation of base metals into noble metals and transubstantiation of human body on the one hand, and the symbolic or esoteric tantrik rites on the other. As to the originality of the *Rasārnavakalpa*, it seems to be in the nature of a codification of the then prevalent alchemical knowledge.

# RASĀRṆAVAKALPA

**MIRA ROY**

**B.V. SUBBARAYAPPA**

# RASĀRṆAVAKALPA

(Manifold powers of the ocean of *rasa*)

Text
Edited and Translated into English

*by*

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# PREFACE

It is well-known that alchemy, the forerunner of chemistry and iatro-chemistry, was inexorably mixed up with the religio-philosophical thought of the culture-area concerned. In India, alchemy seems to have developed, receiving sustenance from the tantrik practices as borne out by the form and contents of the extant *rasaśāstra* texts. The present work, the *Rasārṇavakalpa,* which is part of the *Rudrayāmalatantra,* seems to contain a number of alchemical ideas and practices which mark the transitional phase from the tantrik practices based on mercury-sulphur esoterism, to one of iatro-chemical practices involving not only mercury and sulphur but also a number of other minerals and metals. A significant feature of the text is that it describes the use of herbs and their extracts in the treatment of minerals and metals so as to render the latter fit for internal use. In this respect the *Rasārṇavakalpa* appears to have its own characteristics.

So far, only one manuscript of the *Rasārṇavakalpa* has been available, and this is in the collections of the Asiatic Society Library, Calcutta. In one of his publications, the late Ācārya P. C. Rây drew the attention of interested scholars to the existence of this valuable source material, and the need for studying it was later stressed by Professor P. Rây who, in fact, initiated the work on this manuscript under the National Commission for the Compilation of History of Sciences in India, of which he was a member and also honorary Supervisor.

In the present work, the text has been edited as accurately as possible along with an English translation of all the relevant verses. The verses which deal with religious and allied aspects have not been translated into English, but their gists have been noted in the footnotes appropriately. An introduction has been written bringing to the fore some of the important contents of the text. If these prove to be of some help to the scholars who choose to study critically this text as a fresh source material of Indian alchemy and iatro-chemistry, our humble efforts will have been rewarded amply.

We are beholden indeed to late Professor T. R. Seshadri, F.R.S., for giving valuable suggestions. Our special thanks are due to Pandit S. L. Bhattacharyya for his help in editing the Sanskrit text, and to Dr. D. Joshi, Department of Rasaśāstra, Post-Graduate Institute of Indian Medicine, Benaras Hindu University, for his suggestion. We are also thankful to Mrs. S. Mitra, Assistant Editor, Indian National Science Academy for her technical assistance.

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# INTRODUCTION

*Rasārṇavakalpa* is the title of the manuscript in Sanskrit, which is enshrined in the library of the Asiatic Society, Calcutta. The manuscript was first noticed by Pandit Haraprasad Shastri who in his catalogue* briefly described it as one containing 'alchemical recipes and mercurial preparations'. A preliminary perusal of the manuscript indicated that its material contents were quite considerable indeed and that they might throw adequate light on the alchemical or iatro-chemical thoughts and practices in existence in India in about the eleventh century A.D., which, as will be seen below, might be the probable time of this textual composition.

The manuscript, which is complete with 814 verses written in *Nāgara* script, contains forty-five folia, each folium measuring $9\frac{1}{2} \times 4\frac{1}{4}$ inches, and having ten or eleven lines. The appearance of the manuscript is old and discoloured. It would seem that no other copy of this work has been found or mentioned in the published catalogues of any of the other repositories of oriental manuscripts in India.

On the covering page of the manuscript is mentioned a name, Raghunātha Śarmaṇa of Malwa (Mālavīya Raghunātha Śarmanaḥ). A closer examination of the portions at the beginning and at the end of the manuscript reveals that this name does not indicate the compiler of this work but probably signifies its procurer. Curiously, in the catalogue of H. P. Shastri, no mention is made of the author of the work.

The manuscript ends with the colophon इति रुद्रयामलतन्त्रे[1] रसार्णवकल्प सम्पूर्णः ।। After the colophon are some lines written in a sort of a dialect ending with the name of the copyist, Sītārāmabhaṭṭa and the year of copying is given as Saṃvat 1760. In addition, a square diagram having eight parts, each of which contains numerical signs from 1–7, is also found at the end. The implication of this diagram is not quite clear although the possibility of this diagram being an esoteric implication of the date of the compilation of the work cannot be ruled out.

The text is written in verses with the exception of two prose passages (368-370; 651). The style adopted is of pure classical Sanskrit like that of the other texts of didactic nature. Though generally written in the *Anuṣṭubh* metre with variations such as *Mālinī*, *Rathoddhatā*, *Śārdūlavikrīḍita*, *Sragdharā*, *Upajāti* and *Vaṃśastha*, it may be pointed out that the manuscript, contains a few verses which

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* Shastri, Haraprasad, *Catalogue of Mss. on Tantra*, Asiatic Society of Bengal, Calcutta, p. 67. No. G 8375.

[1] A number of fragmentary portions dealing with mercurial and metallic preparations are found in the *Rudrayāmalatantra*, one of the *yāmala* texts which deals with *tantras*, aiming at salvation through the unification of Śiva and Śakti by psychic processes. The mercurials are supposed to aid the psychic attainments.

do not follow established metrical rules. The verses (as already noted 814 in number) are divided into certain *kalpas* on the basis of the uses of different vegetable, mineral and other natural products. The division of the whole subject matter into *kalpas* is somewhat new in the gamut of Indian alchemical literature.

The work is of mixed character, consisting as it does of the alchemical processes and preparations on the one hand and the symbolic or esoteric tantrik rites on the other. Some portions of the text where the ritual matters are interwoven with alchemical ideas, the style of expression with symbolic connotations is to some extent obscure and enigmatic. This type of composition is known as *sandhyābhāṣā* or 'intentional' language which often finds expression in tantrik literature.

It would appear that the *Rasārṇavakalpa* might have been composed in the Vindhya region, having the boundary of the river Candrabhāgā in the West, the Śoṇa in the East, and the Narmadā in the South on the basis of internal evidence, for example, the description of the alchemical properties of earth and water of mountainous regions such as those of Mahendra, Malaya, Amarakaṇṭaka, Nāgamaṇḍala and rivers like the Candrabhāgā, the Śoṇa and the Narmadā. This assumption of placing the composition of the text in the Vindhya region is supported by the place of composition of the *Rudrayāmalatantra* (of which, as stated before, the *Rasārṇavakalpa* is a part) in Viṣṇukrāntā region which, according to the ancient authorities extended from the Vindhya mountain to Chattala (Chittagong)[1].

*Probable date of the text*

The date of the *Rasārṇavakalpa* is not exactly known. A portion of this text, from vss. 78 to 207, is found to occur almost in an unaltered form in the well-known *rasaśāstra* text called the *Rasārṇava* which is believed to be a work of about the twelfth century A.D. The latter has also borrowed a number of verses from the *Rasaratnākara* of Nāgārjuna, which seems to belong to the eighth or ninth century A.D. The *Rasārṇavakalpa* which is a bigger text than the *Rasaratnākara* but smaller than the *Rasārṇava*, has in it only one verse taken from the *Rasaratnākara* (vs. 367). From the point of view of the contents, arrangement and presentation of matter in terms of *kalpas*, as also frequent references to even profane tantrik rites, the *Rasārṇavakalpa* appears to lie midway between the *Rasaratnākara* and the *Rasārṇava*. The tantrik elements described in the *Rasārṇavakalpa* are Brahmanical (as against the Buddhist *Rasaratnākara*) and in tune with those mentioned in the *Rasārṇava*. It is well-known that the flourishing period of the *rasaśāstra* texts was between the tenth and the sixteenth century A.D. although the alchemical practices were in vouge a century or two earlier. The *Rasārṇavakalpa* appears to mark the beginning of this flourishing period. From a consideration of the foregoing facts, the date

[1] Avalon, Arthur, *Principles of Tantra*, Madras, 1952, p. 87.



of the *Rasārṇavakalpa* may be taken to lie between the tenth and twelfth century A.D., possibly about the eleventh century A.D.[1]

As to the originality of the *Rasārṇavakalpa*, it seems to be in the nature of a codification of the then prevalent alchemical knowledge. It may be mentioned that the treatment of the subject is not uniform or continuous as we find it in the *Rasārṇava* for that matter. In addition, the emphasis on certain rites and tantrik practices to be observed before the use of plants and other substances, the mythological accounts even with regard to the origin of plants, minerals and mineral-waters, the esoteric approach to the alchemical procedures and the like, in contradistinction to what we find in the *Rasārṇava* on similar matters, point out that the *Rasārṇavakalpa* represents a compilation of alchemical practices which were in a formative stage. Although the *Rasārṇava* has in chapter XII a number of verses which are almost identical with those found in the *Rasārṇavakalpa* (vss. 78-207), it is very difficult, on the basis of our present knowledge on the subject, to conclude that the former is borrowed from the latter. The possibility of a common source to both the works cannot be brushed aside easily. However, it may be conjectured that the *Rasārṇavakalpa* might have been an earlier compilation than the *Rasārṇava*. This appears to be substantiated, to some extent, by the fact that the *Rasārṇavakalpa* places more emphasis on the material immortality and the transmutation processes than on the iatro-chemical methods which characterize the later phase of the Indian alchemy.

*Contents of the Rasārṇavakalpa*

Literally, the word *Rasārṇavakalpa* means manifold powers of the ocean of *rasa*. The term *rasa* connotes any potent fluid, vegetable or mineral in general, and mercury in particular, while the term *kalpa* has different meanings, the most appropriate being that which is capable of performance by its own potency (*kalpate svakriyāyai samartho bhavatyatra — Śabdakalpadruma*). The different *kalpas* incorporated in the *Rasārṇavakalpa*, are, in the main, concentrated upon the powers of different substances for bringing about perfection in the form of transmutation of base metals like copper or lead into gold or silver, and in the bestowal of psychic power on human beings, by which they are capable of attaining material immortality, viz. unusual prolongation of life, possession of perennial youth and beauty, attainment of any form at will, acquisition of immense strength especially virile power, assuming invisibility, moving in the air and even having the power of observing, as it were, every part and particle of the 'three worlds'. In the tantrik way of life this is referred to as the *kāyasādhanā*, *dehasiddhi* or *kāyakalpa*, a type of physical culture to become divine. This physical culture was performed by various means, like, practice of *yoga and āsana*, and taking in of elixirs. According to the *Rasārṇavakalpa*,

[1] Dr. D. Joshi, Dept. of Rasaśāstra, Institute of Medicine, Benaras Hindu University, is of the view that the *Rasārṇavakalpa* may be of later age than the *Rasārṇava* (Personal communication).

the *kāyasādhanā* or *dehasiddhi*, can be attained effectively by the use of a number of processed mineral and vegetable compositions which have been described in these different *kalpas* along with their other powers.

There are in the text in all twenty-nine *kalpas*. In these generally a brief description of the origin of the substances is given first, and then sequentially their properties and uses. The style of presentation of matter is slightly different from that in the other important extant texts of the *rasaśāstra*. Further, not a few of the *kalpas* are associated with certain tantrik practices, either sublime or profane.

Two of the *kalpas* deal with sulphur and arsenic sulphide. Among the remaining twenty-seven *kalpas* twenty-one are devoted to the plants, and the other six relate to certain types of efficacious soil and water. It is indeed interesting to note that the text has no actual divisions in terms of chapters. Broadly, it can be divided into three parts as follows: (i) *rasāyanotpatti* (vss. 1-77) dealing with certain beneficial tantrik practices based on the preparation and use of the *rasāyanas;* (ii) *rasaprakriyā* (vss. 78-207) dealing with mercurial operations, transmutations and the like; and (iii) *kalpaprabhāga* (vss. 213-rest) enumerating the properties and uses of a number of plants, minerals and metals. In general, the contents of the text relate to a methodical treatment of mercury and its powers, plants and their properties, transmutation processes and longevity compositions, apparatus and experimental details, as well as some important auxiliary alchemical substances.

*Mercury and its powers:* As in the other alchemical works, the general word used in the *Rasārṇavakalpa* for denoting mercury is *rasa*..[1] The text especially speaks of *rasāyana* (way of mercury) and *rasavidyā* (science of mercury) which has twin objectives centering round mercury, i.e. the perfection of metal and the perfection of man; in other words, the transmutation of a base metal into the perfect metal, gold; and of mortal into immortal through a process of transubstantiation with the help of mercury resulting in rejuvenation and invigoration. The *Rasārṇavakalpa* describes mercury as *dhāturūpī*, i.e. having metallic character, and also calls it by many other names like, *sūta, sūtaka, pārada, mahārasa, rasa, rasarāja, rasadhātu, liṅga, narajīva* and *lokeśa*. It regards mercury as prime essence by means of which came into being, through divine dispensation, the science of alchemy (*rasavidyā*).[2] Further, it emphasizes that of all the known substances, vegetables or mineral, mercury alone has the capability of making gold gem, silver and the

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[1] The term *rasa* signifies different "wet elements" like, sap, juice, elixir, fluid, quintessence, water, blood, creative essence and other liquid substances including molten metals, mixtures of 'magical drugs' and medicines.

[2] Vs. 13. स्ववीर्योद्भवबीजेन रसविद्यां प्रकाशयेत् ॥
This particular portion in the Ms. is omitted as it occurs as a part of benediction of Lord Bhairava.



like eminently fit for alchemical operations as also for preparation of drugs of immortality (*rasāyana*).[1] In other words, according to the text, the principal functions of mercury consist of the transmutation of metals (*vedhana*) and perfection of the body (*dehasiddhi*). In addition, it also states that mercurial preparations possess some magical and some miraculous powers such as levitation and invisibility.

The text describes the process of extracting mercury from cinnabar. For this purpose cinnabar is to be pressed well with the juice of *kanyā* (*Aloe indica*) eleven times and then seived through a fine piece of cloth. Although the text does not specifically state it, obviously, it is then to be heated and the emerging vapours condensed. One of the important processes concerning mercury, which the text describes elaborately is *vedhana*, the last of the eighteen *saṃskāras* of mercury. *Vedhana* aims at processing mercury in a complex way so as to make it a transmuting agent which, according to the *Rasārṇava*, brings about transformation of a metal (*lohavedha*) and of body (*dehavedha*).[2] The power of transmutation itself is sought to be increased gradually, and the *Rasārṇavakalpa* speaks of mercury as being *daśavedhin* (i.e. with the power of transmutation of ten times its weight of the base metal into gold or silver), *śatavedhin* (hundred times), *sahasravedhin* (thousand times), *lakṣavedhin* (hundred thousand times) and even *koṭivedhin* (ten million times). The *modus operandi* of transmutation is described in terms of *dhūmavedhin* (by the 'smoke' emitted by vapours of mercury when put on fire), *sparśavedhin* (by mere 'touch') and *avaloka* (by mere sight of mercury).

"What exactly happens during the process of the so called transmutation of base metals into gold is difficult to explain in the present state of our knowledge, unless chemical experiments are methodically carried out involving the ingredients mentioned in the text. It would, however, appear that the colour of the interior metal changes into that of the noble meal. A change in colour seems to have all the connotation of transmutation. Besides, the colouration that occurs may be uniform and too intimate enough to expose under ordinary conditions the true colour of the inferior metal. The specific gravity and the normal physical characteristics of the transmuted metal are likely to manifest themselves as a result of skilful manipulation of the ingredients......"[3].

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[1] Occurs in verse 21 in a cryptic way in the form of *mantra* or mystic syllable which is not included in the present edition. The expression is as follows:

स्ववीर्योद्भवबीजेन हेमरत्नरौप्यादिसाधनम् ॥

[2] *Rasārṇava* 17, 165-166:

यथा लोहे तथा देहे कर्त्तव्यः सूतकः सदा ।
समानं कुरुते ..... देह लोहयोः ॥ १६५ ॥
पूर्व्वं लोहे परीक्षेत् तथा देहे प्रयोजयेत् ॥ १६६ ॥

[3] For details, see "A Concise History of Science in India", Ed. D. M. Bose, S. N. Sen and B. V. Subbarayappa, New Delhi, 1971, pp. 320 ff.

It should be emphasized that transmutation has two facets and represents the great desire for changing the imperfect metal into the perfect one, and the old to the youthful state. This desire which was in the nature of *summum bonum* of the alchemists belonging to different parts of the world, particularly in the early medieval period, led them to evolve a potent composition having both the powers. In India such a composition came under the general nomenclature of *rasāyana*. Speaking of this *rasāyana*, the *Rasārṇavakalpa* stresses that the subject of preparing artificial gold or silver is to attain the four goals of life, viz. *dharma, artha, kāma* and *mokṣa*, because the transmuted gold, the perfect metal, is capable of being used as a drug for the restoration of youthful state as well as curing all diseases which cause the decay of the body.

It is for this reason that the text gives importance to both the facets of transmutation by describing a number of methods relating to them. There are in the *Rasārṇavakalpa* not less than forty different types of such transmutation processes and almost an equal number of longevity compositions.

*Plants:* The *rasavādins* regard certain plants and their extracts as the most effective ingredients not only in the purification of the metals but also in the development of longevity compositions. The *Rasārṇavakalpa* accords a distinct place to the use of a number of plants and, as has been noticed already, there are as many as twenty-one *kalpas*, each devoted to a particular plant or plants. It should be emphasized that a methodical treatment of the metals or minerals with the plant extracts is a pre-requisite, as it were, for making the former medicinally efficacious compositions. In other words, plants play as vital a role as the metals or minerals in the preparation of the *rasāyanas*.

The whole vegetable kingdom, according to their properties are divided into two broad divisions (i) *divyauṣadhī* and (ii) *tṛṇauṣadhī*. The *divyauṣadhīs* (literally, heavenly medicinal plants) are said to belong to sixty-four *kulas* (i.e. families). For this reason they are also referred to as *kulauṣadhī*. They are mainly employed for different mercurial processes like restoration of lost essence, and imparting to mercury the desired properties of metal (*dhāturupīrasa*). The *tṛṇauṣadhīs*, on the other hand, are described as "*adivya* (i.e. non-heavenly), growing inside the cavity of mountains. They are not capable of purifying mercury nor can they impart to mercury the power of transmuting base metals. In all, the *Rasārṇavakalpa* describes about one hundred plants, their attributes and uses. In the table (vide Appendix) is given a brief account of the more important among them.

*Apparatus:* The *Rasārṇavakalpa*, like the other texts on the *rasaśāstra*, contains descriptions, albeit a limited number, of apparatus and their uses in the processing of metals and minerals. Such apparatus include the *medinī* (for heating mercury with mica), *pātāla* and *tailayantra* (for extraction of oil from vegetable substances) and two kinds of *mūṣā* (open and closed crucibles).



Of them *medinī* and *pātāla* do not seem to have been described in considerable detail in the other well-known texts. *Dolā, bhūdhara, vidyādhara* and *vāluka* are among the commonly used apparatus mentioned in the *rasaśāstra* texts.[1] As to the *puṭas* which connote prolonged heating with a view to reducing the desired substance into a fine palpable and efficacious powder of desired particle-size, the *Rasārṇavakalpa* mentions only three, viz. *gajapuṭa, gajendrapuṭa* and *kharparapuṭa*. The last may perhaps correspond to the *bhāṇḍapuṭa* described in the *Rasaratnasamuccaya*, because both *kharpara* and *bhāṇḍa* denote the same thing, i.e. an earthen vessel.

Alongside the apparatus, the *Rasārṇavakalpa* gives experimental details in rather an elaborate way. These include rubbing (*mardana*) in a *khalva* (mortar), roasting (*dhamana, puṭapāka*), heating (*tāpana*), steaming (*svedana*), digestion (*pācana*), calcination (*jāraṇa*) and filtration (*gālana*). In particular, more processing details are given with reference to the treatment of mercury, and purification of a few other metals and minerals. In this respect, the *Rasārṇavakalpa* is in line with the other standard works on the *rasaśāstra*.

Though the *Rasārṇavakalpa* accords prominent position to the use of plants which possess medicinally beneficial properties, it does at the same time emphasize the use of metallic preparations, minerals and allied natural products. However, the text does not contain any systematic classification of the latter in the same manner as we find in the other texts like the *Rasārṇava, Rasaratnasamuccaya* and the like. Attempts at classification of the chemical substances seem to be a later development as found in the aforementioned texts in terms of *mahārasas, uparasas, sādhāraṇarasas, dhātus*, precious stones and poisons. Even the knowledge of preparation, purification and such other processes concerning the metallic compounds is found in a more advanced stage in these texts than in the *Rasārṇavakalpa*. Nevertheless, their uses as mentioned in the *Rasārṇavakalpa* are more or less similar to those found in the advanced texts.

Of the chemical substances described in the *Rasārṇavakalpa*, the following deserve special mention: *abhra* or *gagana* (mica), *gandhaka* or *gandhapāṣāṇa* (sulphur), *hiṅgula* or *darada* (cinnabar), *kānta* (loadstone), *mākṣika* (gold-pyrites), *narasāra* (sal-ammoniac), *nāga* (lead), *rasa, sūta, pārada, liṅga*, and the like (mercury), *rasaka* (calamine), *śilā, kunaṭī* or *manaḥśilā* (realgar), *śulva* (copper) *tālaka* (orpiment), *ṭaṅkaṇa* (borax), *tāpya* (iron-pyrites), *tuttha* (copper sulphate) and nomenclature of these is, again, similar to that found in the later texts.

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[1] *a.* In the *dolāyantra*, the substance is tied in a piece of cloth and suspended by a rod which is placed across a pot half-filled with the desired liquid.
*b.* The *bhūdharayantra* is a simple closed crucible containing chemical substance and kept inside a mass of sand, and heated from outside by burning cow-dung cakes.
*c.* In the *vidyādharayantra*, two pots are placed one above the other. The upper one contains cold water and the lower one, containing cinnabar, is heated to obtain mercury.
*d.* The *vālukāyantra* is of the type of a sand bath for heating substances uniformly and for unusually a long time.

The foregoing is but a brief introduction to certain notable aspects of the contents of the *Rasārṇavakalpa.* The translation into English (which is not strictly literal, but has been done so as to bring out the meaning as the verse concerned) of the Sanskrit text that follows will, it is hoped, enable a serious student of Indian alchemy to appreciate and evaluate critically the vast and varied alchemical thought and practices prevalent in India in the early medieval period. In the history of the Indian alchemy and iatro-chemistry the *Rasārṇavakalpa,* an early compendium as it is, deserves a close study.

B. V. SUBBARAYAPPA

# रसार्णव-कल्पः

*  *  *

रसः सर्वमयो धातुर्येन[1] तुष्ट उमापतिः ।
किं पुनर्बहुनोक्तेन[2] त्वन्यथा तेन[3] तस्य किम् ॥ ५३ ॥

शशिरूपमये पात्रे[4] मर्दनं[5] लिङ्गसंस्थितम्[6] ।
दिव्यायाश्चौषधेर्योगे[7] तत्पुटं च सुखप्रदम् ॥ ५४ ॥

सूतसंपत्तिकाले[8] तु धातुरूपी रसः शुभः ।
तच्छूतो येन सन्तुष्टस्त्रिदशैरपि दुर्जयः ॥ ५५ ॥

रम्यप्रदेशे सुस्थश्च[9] सुप्रशस्ते शुभे दिने ।
तत्र कार्यमिदं स्पष्टमेकान्ते सुविचारितम् ॥ ५६ ॥

तुलार्द्धसम्मितं तौल्यं हरितालं सुपेषयेत् ।
शुष्कं[10] भृङ्गरसैर्युक्तं समानं पुटकारयेत् ॥ ५७ ॥

पश्चाद्विपेषयेत्सूक्ष्मं[11] त्रिदिनं निश्चलस्थितम् ।
आतपेन विना शुष्कमपामार्गं पुटत्रयम् ॥ ५८ ॥

सू मं निष्पीडयेत्पश्चाच्छायाशुष्कन्तु सर्वदा ।
पयोवल्लीं नवपुटं महाशुष्कं[12] विपेषयेत् ॥ ५९ ॥

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[1] यस्य । [2] पुनर्वहुनोक्ते । [3] येन । [4] शशिरूपमयं पात्रं । [5] मर्दकः । [6] लिङ्गवस्थित ।
[7] दिव्यौश्चौषधयोर्जोगे । [8] श्रुतसंपत्तिकाले । [9] शुस्था । [10] शुष्टं । [11] सूक्ष्मे । [12] महेच्छुष्कं ।

अथ पुष्पीं समागृह्य श्वेतां च गिरिकर्णिकाम् ।
शतटङ्कीरसं कृत्वा छायाशुष्केन मेलयेत् ॥ ६० ॥

शम्भुञ्चैवार्कवल्लीन्तु[1] वेल्लकारं[2] सुशीरकीम् ।
नागवल्लीरसैर्मिश्रं शतटङ्कीरसैः[3] पृथक् ॥ ६१ ॥

पुटं चैकादशं कृत्वा तालकेन नियोजयेत् ।
द्वयोर्विमिश्रितं सूक्ष्मं लेपं तालेन पीडयेत् ॥ ६२ ॥

एतयोर्योगं संगृह्य रसेनैकेन[4] वा पुनः ।
षट्पुटं नयमानन्तु[5] छादनीयं प्रयत्नतः ॥ ६३ ॥

पुष्टां कुमारीं बहुलारसञ्च
निष्पीड्य तेषां रसमूलकेन ।[6]
गोपनीयं रसधातुमुत्तमं
भो नरेन्द्र कुरु हेमवर्त्तनम् ॥ ६४ ॥

हिङ्गुला परिनिपीडिता दृढा
कन्यकै[7]कादशसंयुता तदा ।
सूक्ष्मवस्त्रगलिता सुतालके
मिश्रके भवति निश्चलो रसः ॥ ६५ ॥

पत्रहंसगमनी गजध्वजी
लज्जकार्कनमिता ह्यनामिका ।
अर्कविश्वमिति पक्ष[8]युते वै
वल्लके दशदशाष्ट[9]संयुते ॥ ६६ ॥

शुष्क आतपं विना[10] निपीडितः
वर्द्धितो जनकजाब्रवीरसे ।
कारयेत्तु सुदृढं रसायनम्
अर्कपिप्पलजटाधरे न्यसेत् ॥ ६७ ॥

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[1] संभूस्मरार्कवल्लं । [2] वेलकार । [3] शतटंकीरसं । [4] रसेवेकया । [5] र्घयमानं ।
[6] The verse in the Ms. runs thus :
पुष्टाकुमानीं वहुलारसः ष्पः निष्पीज्य तेषां ।
रसमूलके नयेत् परिनिपीडयेत् पुनः ।
[7] कल्लकै । [8] पक्षया । [9] दशद्रशोष्ठ । [10] शुष्कितातपविना, not retained to avoid metrical and other faults.



ताडयेत्तु पयसि गुणात्मके
कारयेत्तु गुटिकां शुभालये ।
सप्तवारितरितं शुभमस्तु
वो धातुभेदवदिह[1] निश्चलम् ॥ ६८ ॥

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कारितां च सुभगां सुकूपिकां
निर्व्रणां[2] च सुदृढां समृद्धयेत् ।
तस्या मध्ये निवेशयेदिदं[3]
मुद्रयन्तु सुदृढं कूपिकामुखम् ॥ ७१ ॥

सप्तविंशतिमितैश्च यामकैः
धारयेदनलस्योपरिस्थिताम् ।
वीक्षयेच्छिववमना भवात्मिकां
मिश्रितौषधरतैकपाटवैः[4] ॥ ७२ ॥

तावत्तु ताडयेत्तेषां यावद्बध्नाति पिण्डकाम् ।
कूपीमध्ये स्थिता रक्ता गुटिका रसवीर्यदा ॥ ७३ ॥

यदा च पश्येद[5]रुणानिभां शुभां
प्रभातवालारुणतार्ककान्तिम्[6] ।
विराजमानं दृढकूपिकाग्रं
प्राप्तव्यमेतद् गुटिकाशु भाग्यैः ॥ ७४ ॥

गुटिका च रसायनी शुभा
सुलभा मानससंयुततत्परैः ।
पूर्वजन्म कृतपुण्यपावनैः
हेमनाशगुटिका पयोनिधिः ॥ ७५ ॥

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[1] धातुभेदवर्तोह् । [2] निर्वृणापि । [3] निवेशयेश्चिदं । [4] मिश्रितोषधनैकपारसै । [5] दृश्येद् ।
[6] कान्त्या ।

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निशाचररसे देवि गन्धकं भावयेत्ततः ।
तमत्र[1] सप्तवारन्तु द्विपद्याश्च[2] रसेन तु ॥ ७८ ॥

तारपत्रस्य लेपेन त्वर्द्धार्द्धं काञ्चनोपमम् ।
गन्धके समजीर्णेऽस्मिन् शतवेधी भवेद्रसः ॥ ७९ ॥

तद्रसे गन्धकं दत्वा पत्रलेपे रवौ हते ।
ततश्च तारमध्ये[3] तु त्रिगुणं वाहयेत्ततः ॥ ८० ॥

हेमार्द्धमिलिते हेममात्रिका समतां व्रजेत् ।
निशाचररसैर्भाव्यं सप्तवारन्तु तालकम् ॥ ८१ ॥

तेनैव घातयेद्वङ्गं तारेण निर्वहेत् परम् ।
तं तारं भावयेत्सूतं तत्सूतं बन्धनं भवेत् ॥ ८२ ॥

लेपमात्रेण तेनैव चतुःषष्टितमो[4] भवेत् ।
शुल्वं तु दापयेत्तारं[5]स्तत्तारं काञ्चनं भवेत् ॥ ८३ ॥

तत्तारे जायते श्रेष्ठं धर्मकामार्थसिद्धिदम् ।
निशाचरफलं तैलं ग्राह्यं पातालयन्त्रके ॥ ८४ ॥

तेन तैलेन देवेशि रसं संकोचयेद्बुधः ।
तत्क्षणाज्जायते देवि पुटबद्धो महारसः ॥ ८५ ॥

कटुक-टङ्कणाभ्यां[6] च कार्यं लिङ्गं[7] वरानने ।
सङ्कोचमारणं तेन कर्त्तव्यं परमाद्भुतम् ॥ ८६ ॥

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[1] यत् । [2] द्विपधाया ; [3] तन्नत्रनारमध्य । [4] ततो । [5] तारौ । [6] कटुकं टंकणं । [7] रसलिंगं ।



निशाचररसे क्षिप्तं सप्तवारन्तु भास्करम् ।
कालिकारहितं[1] तेन जायते कनकप्रभम् ॥ ८७ ॥

ततो रससमं ग्राह्यं तेन सिक्तं तु वापितम्[2] ।
दशांशं वेधयेत्सूतं दशवापि शतेन च[3] ॥ ८८ ॥

शतं वेधयते लक्षं सहस्रं कोटिवेधकम् ।
दशांशं मर्दयेत्तेन गतदेहं तु कारयेत् ॥ ८९ ॥

दशांशे लक्षवेधी स्यात्प्रागुक्तेन[4] समेन तु ।
तद्रसे गन्धकं साक्षाद्द्रावयित्वा लयेत्पुनः[5] ॥ ९० ॥

लेपमात्रेण तेनैव कुष्ठानष्टादश प्रिये ।
अर्शं भगन्दर लूतां[6] शिरोरोगांश्च नाशयेत् ॥ ९१ ॥

निशाचरस्य पत्राणि सूक्ष्मचूर्णं तु कारयेत् ।
पलानि दश चूर्णस्य भूधात्र्यापि[7] विभावयेत् ॥ ९२ ॥

घृतेन मधुनालोड्य नवभाण्डे विनिक्षिपेत ।
धान्यराशौ निधातव्यं त्रिसप्ताहं सुरेश्वरि ॥ ९३ ॥

तस्य[8] भक्षितमात्रेण वलीपलितवर्जितः ।
अर्धमासप्रयोगेन प्रत्यक्षोऽयं[9] भवेत्प्रिये ॥ ९४ ॥

तस्य मूत्रपुरीषेण शुल्वं भवति काञ्चनम् ।
मासमात्रप्रयोगेन पन्नगः काञ्चनं भवेत् ॥ ९५ ॥

अस्य वल्कलचूर्णस्य पूर्वोक्तलक्षणावधिः ।
पुनरन्यं प्रवक्ष्यामि रसबन्धं सुदुर्लभम् ॥ ९६ ॥

त्रैलोक्यजननी या सा[10] औषधिरजनायिका[11] ।
तस्याः सम्पर्कमात्रेण बद्धस्तिष्ठति सूतकः ॥ ९७ ॥

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[1] कालपा न हितं । [2] वा पिवं । [3] दशंपित्तरसेन वः । [4] कोटिबेधी । [5] डालयेत् । [6] अर्शोभगं भगलूता । [7] भूधात्रीरपि । [8] तेन । [9] प्रत्यपोय । [10] त्रैलोक्यजननिष्या । [11] औषधीयां जनायका ।

सप्ताहं मर्दितस्तस्या महौषधिरसेन[1] सः ।
स्वेदतापन[2]निर्घृष्टो महौषधिरसेन तु ॥ ९८ ॥

द्विसप्ताहं रसस्तस्या मर्दनाद्वीरवन्दिते ।
लक्षवेधी रसः साक्षात्सर्वलोहं च काञ्चनम् ॥ ९९ ॥

त्रिसप्ताहेन देवेशि दशलक्षाणि विध्यति ।
ददाति खेचरीसिद्धिमनिवारितगोचराम् ॥ १०० ॥

चतुर्थे चैव सप्ताहे कोटिवेधी महारसः । १०१

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महौषध्या रसेनैव मृतानां जीवनं भवेत् ।
अनेन घातयेत्सूतं पञ्चावस्थं कुरु प्रिये ॥ १०२ ॥

मृतस्य हस्तपादेषु मर्दनं कारयेत्ततः ।
मृतस्यापि विशेज्जीवी[3] नात्र कार्या विचारणा ॥ १०३ ॥

पुनरन्यत्प्रवक्ष्यामि रसबन्धनमुत्तमम् ।
नरसाररसेनैव[4] क्षणाद्बध्यते सूतकम् ॥ १०४ ॥

नरसाररसं[5] दत्त्वा द्विपदीरजसा[6] सह ।
दिनान्ते बन्धमायाति सर्वलोहानि विध्यति ॥ १०५ ॥

नरसार[7]रसेनैव जीर्णे षड्गुणपन्नगे ।
द्विपदीरजसा सार्द्धं भावयेत्तद्रसे शिलाम् ॥ १०६ ॥

निर्गन्धा जायते सा तु[8] घातयेत्तेन पन्नगम् ।
तारे ताम्रे तु तल्लेपात् कोटिवेधीसमेन तु ॥ १०७ ॥

नरसार[9]रसे स्तन्ये भावयेत्सप्तधा पृथक् ।
रसेन्द्रं जायते ग्रासं यन्त्रे विद्याधराभिधे[10] ॥ १०८ ॥

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[1] रसैरसः । [2] स्वेदनायन । [3] विशेजीवि । [4] नरकसार स्पर्शेन । [5] नरकसाररसे ।
[6] रसया । [7] नरकसार । [8] साधु । [9] नरकसार । [10] यत्र वीद्या जदाकयः ।



जीर्यते गगनं देवि निर्मुखं चरति क्षणात् ।
नरसार[1]रसेनैव सिंहतुण्डरसेन च ॥ १०९ ॥

जायते काञ्चनं दिव्यं निषेकाद्भास्करस्य[2] च ।
नरसार[3]रसे दत्त्वा मञ्जिष्ठारक्तचन्दनम् ॥ ११० ॥

स्वरसे मर्दयेत्पश्चात्पन्नगं देवि सेचयेत्[4] ।
सप्तवारेन तद्दिव्यं काञ्चनं कारुनिश्चितम्[5] ॥ १११ ॥

नरसार[6]रसैर्भाव्यं रसकं सप्तवारतः ।
तद्रसं[7] रसकं चैव तीक्ष्णलोहं च पन्नगम् ॥ ११२ ॥

नरसार[8]रसेनैव तेनैवैकत्र मर्दयेत् ।
तत्क्षणाज्जायते बद्धो[9] रसस्य रसकस्य च ॥ ११३ ॥

तीक्ष्णं नागं तथा शुल्वं[10] रसकेन तु रञ्जयेत् ।
समस्तं जायते हेमकूर्माण्डकसमप्रभम् ॥ ११४ ॥

पुनरन्यं प्रवक्ष्यामि रसबन्धं सुदुर्लभम् ।
सबीजा चौषधी ग्राह्या काचिद्[11]गुल्मलता प्रिये ॥ ११५ ॥

कङ्कालखेचरी नाम औषधी परमेश्वरि ।
द्वितीये वासरे प्राप्ते वज्ररत्नं तु घातयेत्[12] ॥ ११६ ॥

अनले ध्मापयेद् यत्तु सुतप्तज्वलनप्रभम् ।
कङ्कालखेचरीतैले वज्ररत्नं निषेचयेत्[13] ॥ ११७ ॥

दशवारं निषिक्तं[14] तु भस्माकारं तु जायते ।
तद्धेमपक्वबीजं[15] तु तेन भस्मसमं कुरु ॥ ११८ ॥

त्रिभागं टङ्कणं दत्त्वा अन्धमूषागतं धमेत् ।
तत्क्षणान्मिलति बद्धं वज्ररत्नं तु काञ्चनम् ॥ ११९ ॥

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[1] नरकसार । [2] भारकं । [3] नरकसार । [4] रोचयेत् । [5] रुनिश्चितम् । [6] नरकसार । [7] तं रसं ।
[8] नरकसार । [9] बंधौ । [10] तुल्यं । [11] किञ्चित् । [12] धारयेत् । [13] वज्ररत्नानि वेधयेत् ।
[14] निषकां । [15] तद्धूमे यक्रं ।

वज्र[1]हेमवरारोहे समं जारयते यदि[2] ।
कोटिवेधी रसो[3] देवि लोहान्यष्टानि[4] विध्यति ॥ १२० ॥

पुनरन्यं प्रवक्ष्यामि रसबन्धं सुदुर्लभम् ।
सबीजा चौषधी ग्राह्या काचिद्गुल्मलता प्रिये ॥ १२१ ॥

मन्त्रसिंहासना नाम द्वितीया देवि खेचरी ।
पातालयन्त्रे तत्तैलं गृह्णीयात्ताम्रभाजने ॥ १२२ ॥

तस्य तैलस्य मध्ये तु प्रक्षिपेत् खेचरीरसम् ।
मेदिनी[5]यन्त्रमध्ये तु स्थापयेच्च वरानने ॥ १२३ ॥

पूर्वौषध्या[6] तु तद्देवि गगनं मेदिनीतले ।
रसग्रासं ततो दत्त्वा मर्दितं गोलकं कुरु ॥ १२४ ॥

बद्धपोटलिकं तेन गगनं तत्र जारयेत् ।
समे तु गगने जीर्णे बद्धं तिष्ठति सूतकम् ॥ १२५ ॥

भस्त्राफुत्कारयुक्ते[7] च[8] धाम्यमाने रसस्य तु ।
काकविष्ठासमं रूपं समजीर्णस्य जायते ॥ १२६ ॥

द्विगुणे गगने जीर्णे[9] अष्टलोहानि संहरेत् ।
जारयेद् गन्धकं सा तु तालकं जारयेत्तु सा ॥ १२७ ॥

काञ्चनं जारयेत्साऽपि रसेन्द्रमपि[10] बन्धयेत् ।
जारयेत्सर्वलोहानि सर्वसत्त्वानि पातयेत् ॥ १२८ ॥

प्रवालं जारयेत्सा तु गगनं द्रावयेत्तु सा ।
वज्रं च घातयेत्सा तु नात्र कार्या विचारणा ॥ १२९ ॥

पुनरन्यत्प्रवक्ष्यामि[11] साधकः सिद्धिमेति च ।
हरीन्दरी[12]रसे न्यस्य गोश्रृङ्गे च वरानने ॥ १३० ॥

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[1] चन्द्र । [2] तारयते दी । [3] भवेत् । [4] लोहान्यष्टौ । [5] भेदनीयं । [6] पूर्वविद्यां । [7] कूटकार । [8] तु । [9] Not occurring in the Ms. [10] रसेन्द्रमिव । [11] पुनरन्यं प्रवक्ष्यामि । [12] हरिंदरी ।



धान्यराशौ निधातव्यं मृतं तिष्ठति सूतकम् ।
दिव्यौषधीरसेनैव रसेन्द्रे सुरवन्दिते ॥१३१॥

समे तु कनके जीर्णे दशलक्षं तु वेधयेत् ।
चतुर्गुणे दशकोटिं षड्गुणे स्पर्शवेधकम् ॥१३२॥

सप्तमे धूमवेधि[1] स्यादष्टमे ह्यवलोकितम् ।
भ्रमन्ति पशवो मूढाः कुलौषधीविवर्जिताः ॥१३३॥

तृणौषधीरसानाच्च नैव सिद्धिः प्रजायते ।
तस्मात्सर्वप्रयत्नेन ज्ञातव्या च कुलौषधी ॥१३४॥

दिव्यौषधी चतुःषष्टिः कुलमध्ये व्यवस्थिता ।
नैव जानन्ति मूढास्तां शिवमायाविमोहनाः ॥१३५॥

अदिव्यास्तु तृणौषध्यो जायन्ते गिरिगह्वरे ।
तृणौषध्या रसैः[2] सूतो[3] नैव बद्धः कदाचन ॥१३६॥

अक्षयं च वरारोहे वह्निमध्ये न तिष्ठति ।
पत्रे पाके कटे छेदे नैव तिष्ठति काञ्चने[4] ॥१३७॥

न वेधं पञ्चाशदूर्ध्वं करोति स रसः प्रिये ।
यावन्न बद्धमेकन्तु विकृतं तत्तु[5] काञ्चनम् ।
धर्मार्थकाममोक्षार्थे नैव दद्यात्तु तत्प्रिये[6] ॥१३८॥

श्रीदेव्युवाच ।

निर्जीवत्वं गतः सूतः कथं जीवं ददाति सः ।
निर्जीवस्य तु निर्जीवः कथं जीवयते रसः ॥१३९॥

श्रीशिव उवाच ।

दिव्यौषध्या च यद्देवि[7] रसेन्द्रो मूर्छितो भवेत् ।
कालिकारहितः[8] सूतस्तदा जीवति[9] पार्वति ॥१४०॥

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[1] स्पर्शवेधी : This is repetition of the same expression which occurs in the previous verse. [2] रसे । [3] सूतौ । [4] क्वड़ पाके क्व पाके सछेदे नैवति काञ्चनं । [5] तु । [6] तान् प्रिये । [7] दिव्यौषधाय दद्देवी । [8] लहित । [9] सूतः स जीवयति ।

परस्य हरते कालं कालिकारहितो[1] रसः।
अष्टानां चैव लोहानां मलं नश्यति तत्क्षणात् ॥१४१॥

महामूर्च्छागतं[2] सूतं कोवाऽपि कथयेन्मृतम्।
दिव्यौषध्या रसेनैव जायते नष्टचेतनः ॥१४२॥

पुनरन्य[3]त्प्रवक्ष्यामि रसबन्धनमीश्वरि।
क्ष्मापालेन हतं वज्रमनेनैव तु काञ्चनम् ॥१४३॥

वज्रभस्म हेमभस्म द्वे एकत्र विबन्धयेत्।
निशाचररसे जार्यं नरजीवेन जारयेत् ॥१४४॥

तत्सूतं मारयेद्भस्म चौषधीवेगजारिणः।
भक्षितो रसयोगेन शिवतुल्यपराक्रमः ॥१४५॥

भक्षितस्तोलकैकेन[4] स्पर्शवेधी भवेन्नरः।
प्रस्वेदात्तस्य[5] योगेन रसराजश्च वध्यते ॥१४६॥

जीवेद्वर्षसहस्राणि साधको नात्र संशयः।
प्रजापतिसमो भूत्वा क्षणाद्बध्नाति सूतकम् ॥१४७॥

गजारिस्पर्शनाद्देवि क्ष्मापालञ्चै[6]व वध्यते।
कोरवल्ल्या रसेनैव भावितं दरदं प्रिये ॥१४८॥

जारयेद्वालुकायन्त्रे[7] स्थिरं भवति तत्क्षणात्।
मृत[8]गोलकमाषैकं माषैकं हेमगोलकम् ॥ १४९ ॥

एकीकृत्य तु संमर्द्य लुङ्गाम्लेन दिनत्रयम्।
कर्षैकं नाग[9]पत्राणि रसकल्केन लेपयेत् ॥ १५० ॥

जायते कनकं दिव्यमन्धमूषापुटे कृते।
स्वाङ्गशीतञ्च संग्राह्यं धर्मकामार्थसिद्धिदम् ॥ १५१ ॥

क्षीरयुक्ता बहुफला ग्रन्थियुक्ता च पार्वति।
नाम्ना वर्त्तुलपर्णीति शस्यते रसबन्धनी ॥ १५२ ॥

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[1] लहितो। [2] यहा मूर्क्षागतः। [3] पुनरन्यं। [4] भक्षितो तोलकैकेन। [5] प्रस्वेदास्त। [6] क्षपाल च।
[7] यन्त्रं। [8] मृग। [9] कर्षनागस्य।



एकवीराकन्दरसे[1] अन्धमूषागतं रसम्।
धमेन्मूषानलैर्बद्धो भक्षणाय प्रशस्यते ॥ १५३ ॥

रक्तकञ्चुकिकन्दात्तु[2] स्त्रीस्तन्येन तु पेषयेत्।
मूषायां पूर्वयोगेन कुरुते रसबन्धनम् ॥१५४॥

वृश्चिकापत्रिकाबीजं नारीस्तन्येन मिश्रितम्।
ध्मापये[3]त्पूर्ववत्सूतं भक्षणार्थाय वार्त्तिकः ॥ १५५ ॥

वज्रकन्दं समानीय रसमध्ये विनिक्षिपेत्।
गजेन्द्राख्यं पुटं कृत्वा सप्तधा बद्धतां[4] नयेत् ॥ १५६ ॥

तद्रसं भक्षयेत्प्रातः षण्मासादमरो भवेत्।
वर्षमात्रप्रयोगेन जीवेदाचन्द्रतारकम् ॥ १५७ ॥

लाङ्गलीकन्दमादाय कर्कोटीकन्दमेव च।
रसं तन्मध्यगं कृत्वा स्वेदयेन्मूर्छयेत्पुनः ॥ १५८ ॥

म्रियते नात्र सन्देहो ध्मातस्तीव्रानलेन तु।
शुकचञ्चुगतं[5] सूतं पुटयेद् ध्मापयेत्ततः[6] ॥ १५९ ॥

शतांशवेधकर्त्ताऽयं[7] देहसिद्धिं करोति हि।
षण्मासस्य प्रयोगेन वज्रदेहो भवेन्नरः ॥ १६० ॥

हंसपदीरसं सूतं शुककन्दोदरे क्षिपेत्[8]।
गजेन्द्राख्यं पुटं दद्यात्म्रियते नात्र संशयः ॥ १६१ ॥

हंसाङ्घ्रि-शुकचञ्च्वोश्च रसेन मर्दयेद्रसम्।
क्रौञ्चपादोदरे[9] दत्त्वा ध्मातं[10] दद्यात्पुटत्रयम् ॥ १६२ ॥

म्रियते नात्र सन्देहो लक्षवेधी भवेद्रसः।
तृणज्योति[11]रिति ख्याता शृणु दिव्यौषधी प्रिये ॥ १६३ ॥

तन्मूलरसगन्धाभ्रैर्मातुलुङ्गाम्लपेषितैः।
शुल्वपत्रं विलिप्तं तु भवेद्धेमपुटत्रयम्[12] ॥ १६४ ॥

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[1] कटरस। [2] कन्दोत्थे। [3] धामयेत्। [4] भावती। [5] शुकचं नुतं। [6] हुयेद्धमयेत्ततः।
[7] शतांसं वेधयत् कर्ता। [8] शुककन्दरसो भवेत्। [9] क्तौचु आदुदरे। [10] ध्यातौ। [11] तृतीय ज्योति।
[12] त्रये।

तन्मूलरसं संलिप्य रसराजः सुरेश्वरि।
मातुलुङ्गरसघृष्टमभ्रकं चरति क्षणात् ।। १६५ ।।

अन्यौषधीं प्रवक्ष्यामि रसबन्धकरीं प्रिये।
एकमेव भवेन्नालं तस्य रोमं च वेष्टितम् ।। १६६ ।।

तस्याग्रे च भवेत्पुष्पं शुकतुण्डस्य सन्निभम्।
तत्पत्राणि[1] तु देवेशि शुकपक्षनिभानि च ।। १६७ ।।

कन्दं कूर्मप्रतीकाशं क्षीरं सिन्दूरसन्निभम्।
जलं स्रवेन्मधूच्छिष्टं तत्समादाय पार्वति ।। १६८ ।।

तद्रसैर्मर्दयेत्सूतं यावत्सप्तदिनानि च।
तेनैव वेधयेत्सम्यक् सर्वलोहानि काञ्चनम् ।। १६९ ।।

रसञ्च तालकं तुल्यं मर्दयेदुच्चटारसैः।
आतपे म्रियते तप्तो[2] रसो दिव्यौषधीबलात् ।। १७० ।।

वेधयेत्सप्तलोहानि लक्षांशेन वरानने।
चन्द्रार्कपत्रं देवेशि जायते हेमशोभनम् ।। १७१ ।।

नलिनीरससूतेन्द्रं रक्तचित्रकसंयुतम्।
पत्रलेपप्रमाणन्तु चन्द्रार्कः काञ्चनं भवेत् ।। १७२ ।।

ज्योतिष्मती नाम लता या च काञ्चनसन्निभा।
वल्लीवितान[3]बहुला हेमवर्णफला शुभा ।। १७३ ।।

आषाढे पूर्वपक्षे तु गृहीत्वा[4] बीजमुत्तमम्।
तिलवत्क्वाथयित्वा तु हस्तपादैरथापि वा ।। १७४ ।।

तस्य तैलं समादाय कुम्भे ताम्रमये क्षिपेत्।
तापयेद्भूगतं कुम्भं कृत्वा ऊर्ध्वं तुषाग्निना ।। १७५ ।।

षण्मासे च व्यतिक्रान्ते तत्सर्वं काञ्चनं भवेत्।
शुल्वं हेममयं स्यात्तु[5] तैलं माक्षिकमिश्रितम् ।। १७६ ।।

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[1] तस्य पत्राणि । [2] ताम्रो । [3] विधान । [4] ग्राह्य । [5] कृत्वा ।



दग्धारोहां प्रवक्ष्यामि रसबन्धकरीं भवेत्।
स्पर्शवेधे तु सा ज्ञेया धर्मकामार्थसाधिनी ।। १७७ ।।

शस्त्रच्छिन्ना महादेवि दग्धा वा पावकेन तु।
प्ररोहति क्षणाद्दिव्या दग्धा छिन्ना महौषधी ।। १७८ ।।

श्वेतं कृष्णं तथा पीतं तस्याः पुष्पं प्रजायते।
चणकस्येव पत्राणि सुप्रसूतानि लक्षयेत् ।। १७९ ।।

सास्ति गङ्गामहातीरे गङ्गात्वाश्रयते गिरौ।
दक्षिणे चोज्जयिन्याञ्च वेलान्तेऽपि[1] च दृश्यते ।। १८० ।।

तस्याः कन्दरसं दिव्यं कृष्णनालसमन्वितम्।
तद्रसेन समं कृत्वा गुटिकां कारयेद्बुधः ।। १८१ ।।

स्नुहीक्षीरेण शुल्वस्य पत्रलेपन्तु कारयेत्।
तं सन्तप्तं निषिञ्चेद्वा[2] वज्र्यां कनकसंप्रभम्[3] ।। १८२ ।।

रसं रक्तस्नुहीक्षीरं कुनटीं गन्धकाभ्रकम्।
दरदञ्चैव लोहानि सहस्रांशेन वेधयेत् ।। १८३ ।।

स्नुहीक्षीरं समादाय निष्कार्धं हेमं ध्मापयेत्।
गुटिकाकरणेनैव नागं विध्यति तत्क्षणात् ।। १८४ ।।

चित्रकस्त्रिविधो ज्ञेयो रक्तः कृष्णो रसायने।
शुक्लो[4] व्याधिप्रशमने श्रेष्ठो मध्यः कनीयसः ।। १८५ ।।

तस्य पञ्चाङ्गचूर्णेन पारदं सह मर्दयेत्।
धमेच्च[5] मूक[6]मूषायां खोटो भवति तत्क्षणात् ।। १८६ ।।

रक्तचित्रकभल्लाततैललिप्तपुटेन तु।
चन्द्रार्कपत्रं देवेशि जायते हेमशोभनम् ।। १८७ ।।

रक्तचित्रकचूर्णेन वङ्गं तापैस्त्रिभिस्त्रिभिः।
सर्वदोषविनिर्मुक्तं स्तम्भमायाति तत्क्षणात् ।। १८८ ।।

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[1] वनान्ते । [2] मिसिचेतया । [3] कनकप्रभं । [4] शुक्लो । [5] धामत्व । [6] अन्ध, not retained for metrical peculiarities.

नागिनीकन्दसूतेन्द्रं[1] रक्तचित्रकसंयुतम् ।
पत्रलेपप्रमाणन्तु चन्द्रार्कः काञ्चनं भवेत् ।। १८९ ।।

तथैव म्रियते कान्तिर्हेमाभ्रेण च संयुतम् ।
रक्तचित्रकसंयुक्तं देहसिद्धिकरं परम् ।। १९० ।।

कटुतुम्बीति विख्याता देवि दिव्यौषधी शृणु ।
तस्या बीजानि संगृह्य सूक्ष्मचूर्णानि कारयेत् ।। १९१ ।।

एरण्डतैलवत्तैलं गृहीत्वा रसमर्दितम् ।
तेनैव तारपत्राणि त्रिपुटेनैव काञ्चनम् ।। १९२ ।।

क्षीरकन्दविधिं वक्ष्ये सर्वसिद्धिकरं परम् ।
चतुर्वर्णानां[2] मध्ये तु[3] रक्तकन्दं प्रशस्यते ।। १९३ ।।

भग्नमेतत्स्रवेत्क्षीरं[4] रक्तवर्णं सुशोभनम् ।
पत्रैः स्नुहीसमस्निग्धैः सप्तभिर्हेमसुप्रभैः ।। १९४ ।।

बन्धनं रसराजस्य सर्वलोकवशङ्करम् ।
तोयमध्ये विनिक्षिप्य गुटिका सा च तद्भवेत् ।। १९५ ।।

शाकवृक्षस्य देवेशि निष्पीडय रसमुत्तमम् ।
रक्तचन्दनसंयुक्तं सर्वलोहानि जारयेत् ।। १९६ ।।

गन्धपाषाणगन्धेन आतपे विनियोजयेत् ।
मिलन्ति सर्वलोहानि द्रवते सलिलं यथा ।। १९७ ।।

गन्धकं रसकं ताप्यं पारदं रक्तचन्दनम् ।
रुदन्त्या रससंयुक्तं तारमायाति काञ्चनम् ।। १९८ ।।

शाकवृक्षस्य निर्यासं यत्नेन[5] परिगालयेत् ।
शिग्रुमूलस्य चूर्णन्तु तद्रसेन विमर्दयेत् ।। १९९ ।।

संलिप्य ताम्रपत्राणि पुटे क्षिप्त्वा विपाचयेत् ।
उद्धृत्य काञ्चनं दिव्यं सर्वलक्षणसंयुतम् ।। २०० ।।

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[1] कटशूतेन । [2] चतुर्वर्णस्य । [3] तन्मध्ये । [4] भग्नयेतत्श्रवेच्छिरं । [5] यत्नतः ।



फलानि शाकवृक्षस्य पक्वानि चैव संग्रहेत्[1] ।
तद्रसेन सूतं[2] मर्द्यं सप्तरात्रन्तु भावयेत् ।। २०१ ।।

तद्रसेन समायुक्तं मञ्जिष्ठारक्तचन्दनम् ।
लेपयेत्तारपत्राणि ध्मातं भवति काञ्चनम् ।। २०२ ।।

देवदाल्या महौषध्या विधिं वक्ष्यामि तत्परम्[3] ।
सा श्वेता व्याधिशमने[4] कृष्णा पीता रसायने ।। २०३ ।।

देवदालीफलरसं विष्णुक्रान्तां[5] च सूतकम् ।
मूर्छयेद्वेधयेत्क्षिप्रं शुल्वं हेमं करोति च ।। २०४ ।।

देवदालीफलचूर्णमीश्वरीरस एव च ।
देवदालीरसैर्भाव्यं वङ्गं स्तम्भयते क्षणात् ।। २०५ ।।

देवदालीरसं नीत्वा[6] विष्णुक्रान्तासमन्वितम् ।
वध्यते पारदञ्चैव तारं हेमं करोति च ।। २०६ ।।

देवदालीरसं नीत्वा[7] गन्धपाषाणमेव च ।
द्रावयेत्सर्वलोहानि पारदञ्चैव बन्धयेत् ।। २०७ ।।

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अथापराजिताकल्पः ।

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अपराजिता च लोकेऽस्मिन् ख्याता च गिरिकर्णिका ।
नामभिस्तु समाख्याता नारदेन महात्मना ।। २१५ ।।

पुष्ये समुद्धृता यत्नाद् विजयाञ्च शुभावहाम् ।
हस्तेनोद्धृत्य संगृह्य रक्षेच्च सुसमाहितः ।। २१६ ।।

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[1] Incorrect, but retained for the restoration of metrical peculiarities. [2] रसं, not retained for the sake of metrical peculiarities. [3] ते परम् । [4] शमनी । [5] विशुल्लांता । [6] ग्राह्यं । [7] ग्रह्यं ।

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शुष्ककोणे शुचिस्थाने नित्यमेव निधापयेत् ।। २१७ ।।

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अथ ब्रह्मदण्डीकल्पः ।

ब्रह्मदण्डीति विख्याता अधःपुष्पीति नामतः ।
तस्या भेदद्वयं प्रोक्तं श्वेता कृष्णा तथैव च ।। २३० ।।

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ब्रह्मदण्डीयमूलन्तु[1] कृष्णसूत्रेण वेष्टितम् ।।२३९।।

कर्णे बन्धं मनुष्यस्य तृतीयज्वरनाशनम् । २४०

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अथाश्वगन्धाकल्पः ।

त्रैलोक्यरक्षणो दोषः सर्वसिद्धिकरो मतः । २४२

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पलानि सप्ताश्वगन्धायास्ताली षष्ठपलानि च ।। २४३ ।।

गुडस्याष्टपलं दत्त्वा मोदकं कारयेद्बुधः ।
भुञ्जीत षष्टिकोपेतं क्षीरं मुद्गरसं तथा ।। २४४ ।।

मुखं त्रिसप्ताहेनैव[2] शतपत्रनिभप्रभम् ।
चूर्णञ्चैवाश्वगन्धाया धात्रीरससमन्वितम् ।। २४५ ।।

यष्टीमधुसमायुक्तं मधुना लेहयेत्सदा ।
मासषट्कप्रयोगेन वलीपलितवर्जितः ।। २४६ ।।

योजनानां शतं गच्छेत् श्रमस्तस्य न जायते ।
अश्वगन्धापलं चूर्णं बलाचूर्णं च तत्समम् ।। २४७ ।।

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[1] मूलानि । [2] त्रिसप्तके ।



शतावर्याः समं चूर्णं तद्रसेन तु भावितम् ।
मासमात्रप्रयोगेन, मधुना सह लेहयेत् ।। २४८ ।।

नवनागबलं धत्ते वलीपलितवर्जितः ।
अश्वगन्धास्तिला माषा मधुना सह संयुताः ।। २४९ ।।

सार्द्धमासप्रयोगेन कुञ्जरैः सह युध्यते ।
नवनागबली वीरो वेगेन गरुडोपमः ।। २५० ।।

अथ मुषलीकल्पः ।

मुषलीतलवीर्येयं महाव्याधिविनाशिनी ।
गुणं[1] तस्याः प्रवक्ष्यामि ये न जानन्ति साधकाः ।। २५१ ।।

सुवर्णपुष्पी गौरी च मुसली पुङ्गपत्रिका ।
नाशयनी क्षीरवहा नामभिः सा शुभा मता ।। २५२ ।।

पुष्यनक्षत्रयोगे च सूक्ष्मचूर्णं तु कारयेत् ।
मधुना सहयोगेन जीर्यति क्षीरभुक्[2] ततः ।। २५३ ।।

एकमासप्रयोगेन वलीपलितवर्जितः ।
अथवाज्यप्रयोगेन भृशं कुष्ठं विनाशयेत् ।। २५४ ।।

उष्णोदकेन संयुक्ता अजीर्णादिविनाशिनी ।
विसूचिकां विरेकञ्च[3] नश्यति[4] नात्र संशयः ।। २५५ ।।

गोधूमचूर्णभागौ द्वौ मुसलीभागमेव च ।
घृतपूर्णन्तु तत्कृत्वा मधुभाण्डे निवेशयेत् ।
भक्षयेत्त्रिसप्तरात्रन्तु सर्वव्याधिविनाशिनीम् ।। २५६ ।।

अथ शृङ्खलाकल्पः ।

अश्वत्थं बदरी भिण्डी माक्षिकं कुक्कुटास्थि च ।
मेषशृङ्गस्य योगेन[5] वज्रं तु म्रियते क्षणात् ।। २५७ ।।

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[1] मम । [2] क्षीरभुग्नतः । [3] विरेकानि । [4] नश्यते । [5] मेषशृङ्गसमायोगे ।

निशाचररसैर्भाव्यं सप्तवारन्तु तालकम् ।
वङ्गञ्च घातयेतेन तारपत्रं च लेपयेत् ॥ २५८ ॥

तद्वङ्गेन हतं तारं ताम्रे वै लेपयेत्तदा[1] ।
तत्तारे सूतकं सर्वं बन्धनं जायते तदा ॥ २५९ ॥

चतुःषष्टिप्रयोगेन शुल्ववेधं प्रदापयेत् ।
तच्छुल्वं जायते तारं धर्मकामार्थसाधनम् ॥ २६० ॥

अथ ज्योतिष्मतीकल्पः ।

भैरव उवाच ।

असङ्ग[2]मद्भुतं प्राज्ञ[3]लोकविस्मयकारकम् ।
ज्योतिष्मतीति विख्यातं रसायनं महत्तमम्[4] ॥ २६१ ॥

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बीजानि तस्याः संगृह्य आतपे शोषयेत्ततः ।
चूर्णं कृत्वा ततो बीजं तैलं तस्मा[5]त्समुद्धरेत् ॥ २६६ ॥

तैलार्द्धं निक्षिपेत्सर्पिर्मधु पादेन संयुतम् ।
तक्रसारसमं[6] क्षीरं गोमूत्रं द्विगुणं भवेत् ॥ २६७ ॥

पचेन्मध्याग्निना चैव तैलशेषन्तु कारयेत् ।
जातिफलानि कर्पूरं एला कक्कोलकं तथा ॥ २६८ ॥

एतानि समभागानि कर्षमेकन्तु चूर्णयेत् ।
प्रक्षिप्य तैलमध्ये तु एकं कृत्वा सुरेश्वरि ॥ २६९ ॥

स्निग्धभाण्डे तु संस्थाप्य धान्यराशौ निधापयेत् ।
पलानि त्रिंशत्षष्टिर्वा त्वशीतिर्नवतिस्तथा ॥ २७० ॥

शतं वाप्यधिकं वापि त्रिंशन्न्यूनं न कारयेत् ।
एकविंशदिनादूर्ध्वं देशे निर्वातसंस्थिते ॥ २७१ ॥

सुमुहूर्त्ते शुद्धकाये पिवेत्सूर्योदयेऽनलम् । २७२

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[1] ओजपेतदा । [2] असंज । [3] प्रान । [4] रसायनमनुत्तमम् । [5] तस्य । [6] Not legible due to worm-eaten page. Hence the word has been introduced.



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गतेऽह्निस्वपितश्चैव[1] क्षीर-षष्टिकभोजनम् ॥ २७३ ॥

तृषितं पाययेत्क्षीरं पायसञ्चैव दापयेत् ।
भवेत्सूर्यसमं तेजः स भवेत्तु सदाशिवः ॥ २७४ ॥

दूरस्थः[2] शृणुते वाक्यं विषं जीर्यति नित्यशः ।
हन्ति चाष्टादशान्[3] कुष्ठान् सर्वान् रोगांश्च[4] नाशयेत् ॥ २७५ ॥

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चतुर्थस्यैव मासस्य शृणु तस्यापि यत्फलम् । २८०

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तस्य मूत्रपुरीषेण शुल्वपत्राणि लेपयेत् ॥ २८१ ॥

निर्दहेत्पुटपाकेन निर्बीजं[5] काञ्चनं भवेत् ।
पञ्चमासप्रयोगेन शृणु देवि यथार्थतः[6] ॥ २८२ ॥

ब्रह्मत्वं जायते तस्य शरीरं नूतनं भवेत् ।
षण्मासेन तु निर्देहसिद्धिर्भवति नान्यथा ॥ २८३ ॥

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जीवेद्ब्रह्मायुषं यावन्नात्र कार्या विचारणा ।
सेवते सप्तमासन्तु यो देवि सुविनीतवान् ॥ २८५ ॥

जितेन्द्रियो जितक्रोधो जीवेद् यावन्महेश्वरः । २८६

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त्वत्प्रीत्यर्थं महादेवि मोक्षमार्गः[7] प्रदर्शितः ।
रसायनं परं गुह्यं गोपनीयं प्रयत्नतः ॥ २८८ ॥

नैव कर्म प्रकुर्वीत आलस्योपहतो नरः । २८९

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सर्वासामौषधीनांतु रसायनमनुत्तमम् ॥ २९६ ॥

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[1] न तप्ते उत्थापयेत् च । [2] उदस्यै । [3] हंत्याष्टादशान् । [4] सर्वरोगांश्च । [5] नेर्तीये । [6] यथाथतं ।
[7] मोक्षकामार्ग ।

अस्याः कल्पप्रभावेन तन्नास्ति यत्र जायते ।
अस्मात्परतरं किञ्चिन्नास्ति चान्य[1]द्रसायनम् ।। २९७ ।।

दुर्लभं त्रिषु लोकेषु सत्यं[2] सत्यं न संशयः ।
सारात्सारतरं प्रोक्तं तव स्नेहात्प्रकाशितम् ।। २९८ ।।

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अथ श्वेतार्ककल्पः ।।

शृणु पार्वति यत्नेन[3] सुगुप्तं परमौषधम् ।
सर्वासामौषधीना[4]ञ्च श्वेतार्कञ्चोत्तमौषधम् ।। ३०२ ।।

विधानं तस्य वक्ष्यामि कथ्यमानं शृणुष्व तत् ।
वदाम्यहं तव स्नेहात् लोकानां हितकाम्यया ।। ३०३ ।।

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तस्य क्षीररसं ग्राह्यं सूतं तेनैव मर्दयेत् ।
एकविंशदिनान्येव[5] सेवयेत्तद्विचक्षणः ।। ३१५ ।।

वलीपलितनिर्मुक्तो जराव्याधिविवर्जितः ।
नवनागबलं धत्ते सर्वज्ञो विजयी भवेत् ।। ३१६ ।।

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पञ्चाङ्गं तस्य संगृह्य छायाशुष्कन्तु कारयेत् ।
सूक्ष्मचूर्णं ततः कृत्वा घृतेन मधुना सह ।। ३१९ ।।

सर्वरोगविनिर्मुक्तो जायते नात्र संशयः ।
नवनागबलं धत्ते कान्त्या सूर्य इवापरः ।। ३२० ।।

षण्मासस्य प्रयोगेन अजरामरतां व्रजेत् ।
क्षीराशीश्च[6] भवेन्नित्यं वातातपविवर्जितः ।। ३२१ ।।

कट्वम्ल[7]तीक्ष्णविरसः कषायक्षारवर्जितः ।
अनेनैव विधानेन साधकः सिद्धिभाग् भवेत् ।। ३२२ ।।

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[1] रस्यं । [2] शासत्यं । [3] सात्मेन । [4] सर्वेषामोषधीनां । [5] एकविंशदिनं चैव । [6] क्षीराशिनो ।
[7] कटुम्ल ।



अथ गन्धककल्पः ।।

श्रीदेव्युवाच ।

गन्धकस्य विधिं देव कथयस्व प्रसादतः ।
कस्मिन् काले समुत्पन्नः केन चोत्पादितः पुरा ।। ३२३ ।।

अल्पायुषश्च ये मह्यां जरादारिद्र्यपीडिताः ।
तेषां हिताय भगवन् सौख्यत्वं कथय प्रभो ।। ३२४ ।।

ईश्वर उवाच ।

शृणु देवि प्रवक्ष्यामि यथोत्पन्नस्तु गन्धकः ।
त्वामहं संप्रवक्ष्यामि शृणुष्वायतलोचने ।। ३२५ ।।

क्षीरोदसागरे देवे[1] मथ्यमाने वरानने ।
उत्पन्नो गन्धकस्तत्र दिव्यरूपसमन्वितः ।। ३२६ ।।

तद्गन्धकस्य गन्धेन मोहिताः सर्वदेवताः ।
गन्धक इति समाख्यातः नाम्ना लोके वभूव ह ।। ३२७ ।।

तस्य वर्णं तु जानीहि त्रिविधं चारुलोचने ।
पीतञ्चैव तथा श्वेतं कपोतं वै तृतीयकम् ।। ३२८ ।।

क्रमादुत्तममध्यस्थं हीनं चैवाथ विक्रमम् ।
उत्तमं गन्धकं शुद्धं शुद्धदेहः समाचरेत् ।। ३२९ ।।

वमनं रेचनं कृत्वा रसायनमथाचरेत् । ३३०

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भोजनानि च वक्ष्यामि भक्ष्यमाणानि यानि च ।। ३३१ ।।

षष्टिक[2]मथवा शालि गोधूमाश्च विशेषतः ।
छागलानि च मांसानि सदा पथ्यानि देहिनाम् ।। ३३२ ।।

यवान्मुद्गांश्च भुञ्जीत क्षीरं मधु तथा घृतम् ।
एतद्देवि सदा पथ्यमपथ्यं वर्जयेत् सदा ।। ३३३ ।।

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[1] देवै । [2] षष्टीक ।

अतितीक्ष्णकषायानि तैलं काञ्जीकमेव च।
लवणाम्लञ्च शाकञ्च विदग्धान्नं च वर्जयेत् ।। ३३४ ।।

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अमृतञ्च विषञ्चैव कामं सूतकगन्धकम् ।। ३३६ ।।

अमृतं विधिसंयुक्तं विधिहीनञ्च तद्विषम् ।
यस्तद्भक्षयते देवि साधकः सिद्धिकाङ्क्षकः ।। ३३७ ।।

विधिना भक्षयेन्नित्यं सर्वकामफलप्रदम् ।
आदौ च गन्धकं ग्राह्यं[1] पलार्द्धंदूर्यसन्निभम् ।। ३३८ ।।

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वातारितैलं संमिश्य[2] त्रिफलाया रसेन[3] च।
गन्धकं भक्षयेत्प्राज्ञो जरादारिद्र्यनाशनम् ।। ३४३ ।।

मासैकेन प्रयोगेन कुष्ठानष्टादश प्रिये।
वातगुल्मक्षयञ्चैव प्लीहञ्चैव भगन्दरम् ।। ३४४ ।।

अशीतिर्वातरोगांश्च रक्तरोगांश्च नाशयेत् ।
षण्मासस्य प्रयोगेन वलींश्च[4] पलितानि च ।। ३४५ ।।

पुनर्यौवनमायाति भ्रमरा इव मूर्द्धजाः।
दिव्यदृष्टिर्महातेजो द्वितीय इव शङ्करः ।। ३४६ ।।

गन्धकस्य पलैकन्तु पिबेत्क्षीरेण संयुतम् ।
षण्मासस्य प्रयोगेन दद्रू-कण्डू विनाशयेत्[5] ।। ३४७ ।।

सम्वत्सरप्रयोगेन जरामरणे[6] नाशयेत् ।
गव्यं घृतं पलैकन्तु तदर्द्धं गन्धकस्य च ।। ३४८ ।।

मासत्रयप्रयोगेन दिव्यदेहोऽभिजायते । ३४९

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एवं मासानुसारेण कर्तव्यं तु विचक्षणैः ।। ३५० ।।

[1] गृह्य । [2] संमिश्री । [3] It is an introduced term as the particular portion in the Ms. is illegible. [4] वलयश्च । [5] विनाशकृत् । [6] जरामरण ।



सम्वत्सरप्रयोगेन जीवेद्वर्षशतत्रयम्[1]।
गन्धकस्य पलार्धं[2] च सूतकस्य पलं तथा ।। ३५१ ।।

गन्धकस्य[3] पलैकन्तु कन्यायाश्च पलत्रयम् ।
माक्षिकस्य पलं त्रीणि खण्डं पलचतुर्दशम् ।। ३५२ ।।

मासैकस्य प्रयोगेन सर्वरोगविवर्जितः।
षण्मासात्पलितं हन्ति कामरूपो भवेन्नरः ।। ३५३ ।।

गन्धकस्य पलं चैकं रसस्यापि पलं तथा।
कन्यायाश्च पलं त्रीणि लशुनस्य पलत्रयम् ।। ३५४ ।।

अर्द्धपलन्तु[4] खण्डस्य षण्मासस्य प्रयोजनात् ।
सर्वव्याधिविनिर्मुक्तो दृढकायो भवेन्नरः ।। ३५५ ।।

गन्धकाभ्ररसञ्चैव निर्गुण्डी[5]रसभावितम् ।
कर्षमभ्रन्तु क्षीरेण सप्तवारं विभावयेत् ।। ३५६ ।।

अन्धमूषागतं ध्मातं जरादारिद्र्यनाशनम् ।
गन्धकं तालपिष्टं च रसं बीजेन मर्दयेत् ।। ३५७ ।।

भूमिस्थं मासमेकेन धारयेत्तद्विचक्षणः।
अन्धमूषागतं ध्मातं तारलेपेन काञ्चनम् ।। ३५८ ।।

आरोटं भक्षयेन्नित्यं बलतेजोभिवर्द्धनम् ।
तद्देवि त्रिफलायुक्तं दिव्यदृष्टिकरं परम् ।। ३५९ ।।

काचमाचीयुतञ्चैव सूतकं मारयिष्यति[6] ।
काचमाचीयुतं गन्धं दद्रूपामानिवारणम् ।। ३६० ।।

गन्धपाषाणगन्धेन आयसेन वियोजयेत् ।
मिलिते सर्वलोहानि द्रवते सलिलं यथा ।। ३६१ ।।

गन्धकं रसकं[7] ताप्यं पारदं रक्तचन्दनम् ।
रुदन्तीरससंयुक्तं तारमायाति काञ्चनम् ।। ३६२ ।।

[1] It is an introduced term as the particular portion in the Ms. is brittle. [2] पलान्यं । [3] गगनस्य । [4] शष । [5] त्रिगुण्डी । [6] मारयष्यतः । [7] रसिकं ।

गन्धकं गैरिकयुक्तं समभागेन सूतकम् ।
देवदालीसमायुक्तं शुल्वमायाति काञ्चनम् ।। ३६३ ।।

श्वेताभ्रं गन्धकं सूतं हिङ्गुलं तालकं समम् ।
वज्रीक्षीरेण संयुक्तं वङ्गं स्तम्भकरं परम् ।। ३६४ ।।

पीतेन गन्धकञ्चैव रसं ताम्बूलमर्दितम् ।
मारयेत्ताम्रपत्राणि विश्रान्ते लेपयेत्सुधीः ।। ३६५ ।।

आरण्योपलपाकेन शीतलं भावयेत्त्रयम् ।
निर्बीजन्तु समाख्यातं हेमं भवति शोभनम् ।। ३६६ ।।

किमत्र चिन्त्यं यदि पीतगन्धकं
पलाशनिष्ठीवित-कल्कमर्दितम् ।
आरण्यकस्योपलपाचितं शुभं
करोति तारं त्रिपुटेन काञ्चनम् ।। ३६७ ।।

काचटङ्कन[1]चूर्णेन कृत्वापामार्गकदलीरसेन प्रलेपयेत् । वज्राण्येकविंशतिवाराणि ततश्चूर्णेन दोलास्वेदनेन वज्राणि द्रवन्ति ।। ३६८ ।। गगनं चापि विंशती द्रवति । पूर्वोक्तदोलास्वेदनं यथा पयसा घृतेन मधुना तैलेन हन्ति शयानञ्च[2] गन्धकम् ।। ३६९ ।। चूर्णं क्रमेण कदल्यपामार्गतिलमाक्षिकक्षाराणि चत्वारि काचचूर्णं[3] कृत्वा मूषायामर्द्धचूर्णं तु कृत्वा तस्योपरि क्षिपेत् ।। ३७० ।।

तुत्थचूर्णस्य माषैकं तत्समं ताम्रपत्रकम् ।
खर्परं च तथा माषं दत्त्वा तस्योपरि क्षिपेत् ।। ३७१ ।।

काचचूर्णं पुनर्दत्त्वा मुद्रयेन्मूषिकां[4] ततः[5] ।
करीषाग्नौ[6] ततो ध्मात्वा[7] यावत्ताम्रद्रवं भवेत् ।। ३७२ ।।

तत्ताम्रं च भवेत्पीतमष्टवर्णं न संशयः ।
पुनर्नवायुतं गन्धं नाशयेत्त्रिविधं विषम् ।
गोघृतेन समं पीतं नाशयेद्गरलं ध्रुवम् ।। ३७३ ।।

एरण्डतैलसंयुक्तं ग्रहणीव्याधिनाशनम् ।
लोहरजःसमायुक्तं पाण्डुरोगं विनाशयेत् ।। ३७४ ।।

[1] कांचहंकन । [2] शयांच । [3] काचस्य चूर्णेन । [4] अंध्रयेत् । [5] यतः । [6] कोलशाग्नौ । [7] ध्माय ।



दाडिमेन समायुक्तमतीसारप्रणाशनम् ।
गुडेन सह पीतं तत्पामां[1] नाशयते क्षणात् ।। ३७५ ।।

बहुनात्र किमुक्तेन घृतेन मधुना सह ।
षण्मासस्य प्रयोगेन जरादारिद्र्यनाशनम् ।। ३७६ ।।

अथ तालककल्पः ।

तालकं चोत्तमं[2] प्राप्य त्रिषु लोकेषु दुर्लभम् ।
तालं[3] संगृह्य[4] मेधावी प्रक्षाल्य तण्डुलाम्भसा ।। ३७७ ।।

एवं संसाध्य यत्नेन पिष्ट्वा तण्डुलषष्टिभिः ।
प्रक्षिप्योदकभाण्डेषु सुश्लिष्टमवतारयेत् ।। ३७८ ।।

तेनैव रसपिष्टेन पूपां कृत्वा पचेद्बुधः ।
भक्षयेन्मधुसर्पिर्भ्यां[5] सप्तरात्रं न संशयः ।। ३७९ ।।

उदयादित्यसङ्काशस्वरूपः प्रियवर्द्धनः ।
सप्तकत्रितयेनैव वलयः पलितानि च ।। ३८० ।।

तप्तकाञ्चनसङ्काशः केशाश्च भ्रमरोपमाः ।
नवनागबलो भूत्वा जीवेदाचन्द्रतारकम् ।। ३८१ ।।

आषाढे मासि संप्राप्ते पुष्करिण्यां निधापयेत् ।
कार्त्तिके चैव संप्राप्ते शोभने दिवसे शुभम् ।। ३८२ ।।

शुभनक्षत्रसंयोगे सूतेन सह मर्दयेत् ।
दिने दिने भक्षयेच्च मासमेकं निरन्तरम् ।। ३८३ ।।

प्रथमे सप्तके पूर्णे एतद्भवति लक्षणम् ।
तप्तकाञ्चनवर्णाभो द्विरष्टवर्षमाकृतिः ।। ३८४ ।।

मेधावी सुभगः श्रीमान् जीवेद्वर्षशतत्रयम् ।
द्वितीये सप्तके चैव भ्रमरा इव मूर्द्धजाः ।। ३८५ ।।

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[1] तत्यमा । [2] उत्तमे । [3] तालकं । [4] गृह्य । [5] सर्पिन्याम् ।

मासैकस्य प्रयोगेन खेचरत्वं प्रपद्यते ॥ ३८६ ॥

निम्बकाष्ठं समुद्धृत्य सच्छिद्रं कारयेद्बुधः ।
तालं संस्थाप्य[1] तन्मध्ये गोष्ठे च निखनेत्त्विदम[2] ॥ ३८७ ॥

मासादूर्ध्वं समुद्धृत्य सूतेन सह मर्दयेत् ।
ताम्बूलैर्मासमेकैकं भक्षयेत्तु दिने दिने ॥ ३८८ ॥

एकविंशदिनैश्चैव[3] कुष्ठाष्टदशकं हरेत् ।
वलीपलितनिर्मुक्तो जराव्याधिविवर्जितः ॥ ३८९ ॥

उदयादित्यसङ्काशः खेचरत्वं प्रपद्यते ।
तालकं तण्डुलांश्चैव स्थापयेत्खर्परे पुटे ॥ ३९० ॥

गोमयेन ततो वेष्टयं माहिषेणातियत्नतः ।
तालकं पाचयेत्तावद् यावन्निर्गन्धतां व्रजेत् ॥ ३९१ ॥

तत्कल्कं गोलकं कृत्वा बीजपूररसेन च ।
पारदेन च संयुक्तमेकं कृत्वा विमर्दयेत् ॥ ३९२ ॥

नष्टपिष्टं भवेद्यावत्तावत्खल्वे चतुर्दिने ।
पश्चाच्चतुर्दिनं खेद्यं मातुलुङ्गस्य मध्यतः ॥ ३९३ ॥

अष्टांशेन ततो बद्धं विद्धि कान्तेन बुद्धिमान् ।
नरेन्द्र सुरया[4] सिक्तं तारं भवति शोभनम् ॥ ३९४ ॥

तालकं च रसञ्चैव मातुलुङ्गरसान्वितम् ।
ताम्बूले भक्षयेत्प्राज्ञो मासमेकं निरन्तरम् ॥ ३९५ ॥

चर्वितं पीतकं युक्तं तारपत्राणि लेपयेत् ।
वारत्रयप्रयोगेन पुटपाकेन काञ्चनम् ॥ ३९६ ॥

ताम्बूलस्य रसेनैव मर्दयेत्तु दिने दिने ।
मातुलुङ्गरसेनैव तालकं रससंयुतम् ॥ ३९७ ॥

[1] स्थाप्य । [2] निखनेत्तुदं । [3] एकविंशदिनेनैव । [4] सुरुपा ।



त्रिसन्ध्यं तत्प्रयोगेन कारयेद्वटिकं शुभम् ।
पुटपाकेन पीतेन[1] तारं[2] हेमं करोति च ॥ ३९८ ॥

तालकं सूतकञ्चैव एकीकृत्य[3] विमर्दयेत् ।
धान्यराशौ विनिक्षिप्य मासेनाग्निसहो भवेत् ॥ ३९९ ॥

तत उद्धृते[4] मुखे क्षिप्रं सद्यः खेचरतां नयेत् ।
तालकं पाचयेद्यस्तु गोमयं च समाहिषम् ॥ ४०० ॥

यस्तु दधि[5]पयोयुक्तं मर्दितं लोहभाजने ।
तालकं सुरसैकेन दत्वा च खर्परे पुनः ॥ ४०१ ॥

छगणेना[6]ग्निं संधुक्ष्य पञ्चमाहिषसंयुतम् ।
तालकं पाचयेत्तावद्यावन्निर्गन्धतां व्रजेत् ॥ ४०२ ॥

तत उद्धृत्य[7] पुनर्बद्धं बीजपूररसेन तत् ।
पारदेनैव संयुक्तमेकं कृत्वा विमर्दयेत् ॥ ४०३ ॥

नष्टपिष्टं भवेत्तावद्यावत्स्वेद्यं दिनत्रयम् ।
तेनैव चाष्टमांशेन शुल्वं[8] वेधेन वेधयेत् ॥ ४०४ ॥

नरेन्द्र सुरया सिक्तं शुल्वं तारं करोति च ।
तालकेन रसं बद्धं मातुलुङ्गे पचेद्बुधः ॥ ४०५ ॥

प्रस्थं तु भक्षयेत्प्राज्ञो मासैकेन सुमन्त्रितम् ।
ताम्बूलं पीतया[9] युक्तं सीसके शुल्वकेऽपि च ।
काञ्चनं कुरुते दिव्यं पुटेन तु न संशयः ॥ ४०६ ॥

अथ रक्तवज्रीकल्पः ॥

दृष्ट्वा चैवं तरुं दिव्यं वज्रीरूपेण संस्थितम् ।
विधिवत्तद्वरं रक्तं गृह्णीयात्कटुतुम्बिके ॥ ४०७ ॥

कान्तजीर्णं रसं तत्र हेमपादेन जारितम् ।
मर्दयेत्तं च रक्तेन घटिकात्रितयं बुधैः ॥ ४०८ ॥

[1] पीकेन । [2] तारकं । [3] एकीकृत्वा । [4] ततोद्धृते । [5] दध्न्या । [6] छानकेन । [7] ततोद्धृत्य ।
[8] कुतं । [9] पीलया ।

अन्धमूषागतं कृत्वा धमेत्तु[1] खदिराग्निना[2]।
गुटिका मूषिकामध्ये तद्गृहीत्वा मुखे क्षिपेत् ॥ ४०९ ॥

तत्क्षणात्खेचरी सिद्धि[3]र्जायते नात्र संशयः।
अथवा सूतके देवि तेन रक्तेन मर्दयेत् ॥ ४१० ॥

यावत्संजायते पिण्डं ध्मापयेत्खदिरग्निना[4]।
स्थीयते निर्विकल्पेन तेन ताम्रं विलेपयेत् ॥ ४११ ॥

तद्भाव्यं पुटपाकेन काञ्चनं दोषवर्जितम्।
वर्णैकादशभिस्तत्तु दारिद्र्यं हरते[5] क्षणात्[6] ॥ ४१२ ॥

अथैत[7]द्भक्षयेत् सूक्ष्मं चूर्णं कृत्वा विचक्षणः।
ताम्बूलेन प्रदातव्यं चातुर्जातकसंयुतम् ॥ ४१३ ॥

सप्तकत्रितयेनैव सर्वव्याधिविवर्जितम्।
षण्मासस्य प्रयोगेन वज्रकायः प्रजायते ॥ ४१४ ॥

अथोच्चटाकल्पः ॥

रसायनं प्रवक्ष्यामि यत्सुरैरपि दुर्लभम्।
उच्चटा चौषधिनाथ जायते पृथिवीतले ॥ ४१५ ॥

चतुर्लक्षणसंयुक्तं तस्या रूपञ्च कथ्यते।
एकनाला भवेत्सा तु वर्णेन[8] वंशनालिका[9] ॥ ४१६ ॥

तस्याः पुष्पं भवेद्रक्तं शुकतुण्डनिभप्रभम्।
कन्दं कूर्मप्रतीकाशं तस्या लक्षणमीदृशम् ॥ ४१७ ॥

तरूपरि[10] समारुह्य दिशो दश निरीक्षते।
दिव्यरूपाणि पश्येच्च दृष्ट्वा लक्षणमीदृशम् ॥ ४१८ ॥

रसञ्च मधुरञ्चैव स्रवते सा निरन्तरम्।
स रसः सर्वलोहानि सक्तुलिप्तेन[11] विध्यति ॥ ४१९ ॥

[1] धमेतं। [2] खदिराग्निनः। [3] सिद्धो। [4] खदिराग्निनः। [5] हरि। [6] तत्क्षणात्। [7] अथैतं। [8] र्णेन। [9] कंशनीलिका। [10] तस्योपरि। [11] शक्रलिप्तेन।



काञ्चनं कुरुते दिव्यं क्षिप्रञ्चैव तु वह्निना[1]।
अङ्गुल्यग्रनखैर्लेपं तत्क्षणात्तु सक्तुपुमान् ॥ ४२० ॥

त्वचः सर्वा विसृज्यास्तु[2] नखरोमानि सर्वशः।
जाते तु सर्वगात्रे तु वृद्धोऽपि तरुणाकृतिः ॥ ४२१ ॥

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प्रद्युम्नसदृशो लोके नागायुतपराक्रमः।
मेधावी सर्वशास्त्रज्ञो वलीपलितवर्जितः ॥
मार्कण्ड[3] इव दीर्घायुः सत्यं सौभाग्यवान् भवेत् ॥ ४२३ ॥

अथवा पत्रपुष्पाणि फलं मूलं तथैव च।
सूक्ष्मचूर्णं ततः कृत्वा प्रतिवापञ्च दापयेत् ॥ ४२४ ॥

एकविंशतिवाराणि[4] गोमूत्रे च निषेचयेत्।
खरदाहं[5] कृते[6] चैव हेमं भवति शोभनम् ॥ ४२५ ॥

शुल्वे तारे प्रलिप्ते च वेधते नात्र संशयः।
काञ्चनं जायते दिव्यं त्रिभिर्दोषैर्विवर्जितम् ॥ ४२६ ॥

अथ तस्यौषधस्याल्पं कथयामि समाहितः।
कुमेरुपर्वते[7] रम्ये मनोज्ञे[8] तीर्थसङ्गमे ॥ ४२७ ॥

हिमालये शुभे रम्ये तथा जालन्धरे गिरौ।
सिद्धौ विन्ध्ये महाभागे स्थाने[9] च रमणीयके ॥ ४२८ ॥

चन्द्रकान्तगिरि[10]र्नाम हेमप्रस्थे[11] च सुव्रते।
एषु स्थानेषु विख्याता औषधी सुरपूजिता ॥ ४२९ ॥

विजया नाम विख्याता त्रिषु लोकेषु पार्वति।
आयुष्यं साधकेन्द्रस्य ददाति सुरपूजिता ॥ ४३० ॥

कान्तिजीर्णं रसं कृत्वा हेमजीर्णमथापि वा।
उच्चटाया रसं दत्त्वा रसकर्षन्तु[12] मर्दयेत् ॥ ४३१ ॥

[1] वह्निनः। [2] विसीर्य। [3] मार्कण्डेय। [4] एकविंशवार। [5] क्षददाहे। [6] कसे। [7] कुमेरनरे। [8] मनोके। [9] स्थानेन। [10] चंद्रकांतिगिरौ। [11] हेमप्रष्टे। [12] सरकर्षा।

पिवेन्मधुघृतैर्युक्तमसंज्ञो भवति क्षणात् ।
ततो निर्गच्छति सिद्धिः सूर्यतेजसमप्रभम् ॥ ४३२ ॥

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अथवारोटकं सूतं चतुर्थांशेन सूतकम् ।
उच्चटाया रसं दत्त्वा मर्दयेद् याममात्रकम् ॥ ४३५ ॥

म्रियते रवितापेन रसो दिव्यौषधीबलात् ।
विध्यति[1] सर्वलोहानि लक्षांशेन वरानने ॥ ४३६ ॥

अथवा तां क्षिपेद्वक्त्रे ह्यदृश्यो जायते नरः । ४३७

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अथ कुष्माण्डीकल्पः ॥

अस्ति कङ्कणके देशे आर्या भगवती हि सा ।
तस्याः पूर्वोत्तरे चैव धन्वन्तरी गुहा भवेत् ॥ ४३८ ॥

तत्र कुष्माण्डकी नाम दिव्यौषधी प्रतिष्ठिता ।
लोकानां हि विनोदाय शरीरहितकारिणी ॥ ४३९ ॥

सद्भावेन सुरौषध्याः पत्रं हस्तेन मर्दयेत् ।
तद्रसात् सिन्दूरवर्णो हस्तो भवति निश्चितम् ॥ ४४० ॥

एवं हि प्रत्ययं दृष्ट्वा लोहं तल्लेपयेद्बुधः ।
वह्निमध्ये धमेत्तन्तु दहेत्तीव्रेन वह्निना ॥ ४४१ ॥

जायते काञ्चनं दिव्यं दिव्या[2]भरणभूषितम् ।
तदौषधीरसो ग्राह्यः[3] पारदं तेन मर्दयेत् ॥ ४४२ ॥

दिव्यौषधीप्रभावेन[4] कनकं शोभनं भवेत् ।
एवं तत्प्रत्ययं दृष्ट्वा मासेनैकेन[5] भक्षयेत् ॥ ४४३ ॥

कामदेववपुः श्रीमान् जायते नात्र संशयः ।
स्त्री वापि पुरुषो वापि षण्मासाद्व्याधिवर्जितः ॥ ४४४ ॥

[1] विध्यते । [2] देवा । [3] तदौषधीरसं ग्राह्य । [4] प्रभावे वै । [5] मासमेकेन ।



अनेन कुरुते दिव्यं रूपमेतन्न संशयः ।
औषधीं भक्षयेत्पथ्यमजादुग्धेन भोजनम् ॥ ४४५ ॥

तदौषध्या रसस्तम्भस्तेन वङ्गं सूदेत्पुनः ।
म्रियते तद्वरं वङ्गं सहस्रांशेन वेधकृत् ॥ ४४६ ॥

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अथेश्वरीकल्पः ॥

शृणु पार्वति यत्नेन यथावत्कथयामि ते ।
ईश्वरीकल्पमाहात्म्यं यथावदवधारय ॥ ४४९ ॥

लक्षणञ्च प्रवक्ष्यामि नालपत्रैश्च सुन्दरि ।
कृष्णनाला भवेत्सा तु पत्रैस्ताम्बूलसन्निभा[1] ॥ ४५० ॥

स्वर्णवत्पीतपुष्पा च लक्षणैरिति लक्षयेत् ।
दारिद्र्यमीर्ष्यते यस्य तेन सैवेश्वरी मता ॥ ४५१ ॥

नागानां दमनी यस्मात्त[2]न्नागदमनीति सा । ४५२

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करोति निर्विषं क्षिप्रं नास्ये पाणौ नियोजयेत् ।
देहस्था हरते देवि विषं स्थावरजङ्गमम् ॥ ४५८ ॥

सर्वाणि विषमात्राणि हरते यस्य देहगा ।
घृतेन सह संयुक्ता चेश्वरी[3] हन्ति तत्क्षणात् ॥ ४५९ ॥

ज्वाला गर्दभलूताश्च कीटा दुष्टव्रणा अपि ।
कुष्ठं भगन्दरं रोगं गण्डमालाञ्च[4] दारुणम् ॥ ४६० ॥

मूत्रेण सह संयुक्ता कुष्ठानष्टादशान् हरेत् ।
भक्षयेद्वर्षमेकन्तु घृतेनालोड्य वा[5] पिवेत् ॥ ४६१ ॥

बन्ध्याया[6] जायते[7] पुत्रं दीर्घायुः प्रियदर्शनम् ।
प्रतिवापं कृतं वङ्गे तद्रसे च निषेचयेत् ॥ ४६२ ॥

[1] सन्निभम् । [2] यस्य । [3] ईश्वरी । [4] गण्डमालाश्च । [5] या । [6] बन्ध्यां ।
[7] जनयते ।

ईश्वरीमूलचूर्णन्तु वङ्गं स्तम्भकरं त्रिभिः ।
नागिन्या भ्रमरायासं[1] सूतो गृह्णाति तत्क्षणात् ॥ ४६३ ॥

मर्दनात्स्वेदनाच्चैव रसः सर्वांश्च[2] विध्यति ।
षोडशांशेन कल्केन क्रमते[3] सर्वधातुषु ॥ ४६४ ॥

सपत्रमूलमुद्धृत्य यवक्षारेण पेषयेत् ।
पारदं मर्दयित्वा तु अर्कतोये विशोषयेत् ॥ ४६५ ॥

मुनिवृक्षरसैश्चैव तत्कल्कं तु कारयेत् ।
विंशत्यंशेन तत्सूतं[4] सर्वलोहानि विध्यति ॥ ४६६ ॥

नागिनीरससिक्तानि शुल्वपत्राणि लेपयेत् ।
द्रावयित्वा निषिक्तेन दशतः शुद्धिमाप्नुयात् ॥ ४६७ ॥

कुमारी ब्रह्मसोमा च निर्गुण्डीरसपत्रिका ।
सर्वलोहविशुद्ध्यर्थं ततः कर्म समाचरेत् ॥ ४६८ ॥

पूर्वकल्केन संविद्धं षोडशांशेन[5] काञ्चनम् ।
नागघोषं तथा चैव जसदं[6] कुनटसंयुतम् ॥ ४६९ ॥

द्रावयित्वा निषिञ्चेत दशतः शुद्धिमाप्नुयात् ।
पुनर्नवारसेनैव लोणाररससंयुते ॥ ४७० ॥

निषेकोऽयं त्रिधा पूर्वं[7] पुनः शुल्वं त्रिधा त्रिधा ।
नागिन्याश्च रसं क्षीरमजामूत्रे निषेचयेत् ॥ ४७१ ॥

एवं विधं[8] सप्तवारं शोधितं[9] च नियोजितम् ।
तारेण सह देवेशि रसञ्च द्रावयेद्बुधः ॥ ४७२ ॥

तयो[10]श्चतुर्दशांशेन तारर्द्धेन प्रयोजयेत् ।
जायते च हेमं दिव्यं तरुणादित्यवर्चसम् ॥ ४७३ ॥

नागिनीरस-निर्गुण्डीरसोऽपामार्ग एव च ।
स्नुहीक्षीरं सूतकञ्च लवणानि[11] च पञ्च च ॥ ४७४ ॥

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[1] प्रमरायासं । [2] सर्वान् स । [3] तक्रमते । [4] तन्मूलं । [5] तोसांशेन । [6] जवटं । [7] पूर्वे ।
[8] एवं विधे । [9] शेवितं । [10] ताभ्यां । [11] लवनानिषु ।



एकत्र मर्दितं गोलं स्वेदयेत्सप्तरात्रयः ।
एवं कृते न सन्देहो निर्मुखो गगनं ग्रसेत् ॥ ४७५ ।

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ईश्वरीसहितं कर्म रसञ्चैव रसायनम् ।
सिध्यति[1] नात्र सन्देह इत्याह परमेश्वरः ॥ ४७८ ॥

रसनञ्च रसादीनां रसोपरसमेव च ।
विषोपविषलोहानि सम्यक्[2] शुद्धिक्रमाण्यपि ॥ ४७९ ॥

दिव्यौषधिरसाभावे विध्यते न च वध्यते ।
न क्रमेच्च क्वचिद्देवि[3] रस ईश्वरभाषितः[4] ॥ ४८० ॥

उपयुञ्जनकाले च क्षीरषष्टिकभोजनम् ।
रसबन्धं प्रवक्ष्यामि येन सिध्यति साधकः ॥ ४८१ ॥

पारदस्य पलं ग्राह्यमभ्रकस्य पलं तथा ।
नागिन्या रसमाकृष्य[5] अजामूत्रं तथैव च ॥ ४८२ ॥

क्वाथयेद्वह्निना प्राज्ञस्ततः शुल्वे विमर्दयेत् ।
मर्दितं गोलकं स्वेद्यमहोरात्रं महेश्वरि ॥ ४८३ ॥

गुटिका जायते सा तु सर्वलोहानि विध्यति ।
गुटिकां तां मुखे क्षिप्त्वा ह्यदृश्यो जायते नरः ॥४८४ ॥

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अमुना विधिना चैव रसमभ्रं विमर्दयेत् ॥ ४८५ ॥

पुनर्मर्द्यं पुनः स्वेद्यं सप्तवारं पुनः पुनः ।
एवं तं जारितं कृत्वा सप्तरात्रविधानतः ॥ ४८६ ॥

चतुःषष्टिकवेधी स्याद्द्विसप्ताहेन[6] सुन्दरि ।
शतवेधी त्रिसप्ताहे[7] चतुर्थेऽयुतमेव[8] च ॥ ४८७ ॥

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[1] सिध्यते । [2] सम्य । [3] क्वचिदेवि । [4] रसमीश्वरभाषितम् । [5] नागिन्याश्च रसं गृह्न ।
[6] द्विशहेन । [7] त्रिशहसाहे । [8] चतुर्थे युतमेव ।

पञ्चमे लक्षवेधी स्याद्दशलक्षं तु षष्ठके[1] ।
सप्तमे कोटिवेधी स्यादष्टमे दशकोटयः[2] ॥ ४८८ ॥

नवमे सप्तके प्राप्ते गुञ्जायाः[3] कोटिवेधिकम् ।
दशमे सप्तके चैव सर्षपाद्दशकोटय : ॥ ४८९ ॥

सप्तकैकादशे प्राप्ते धूमवेधः[4] स उच्यते ।
सप्तके द्वादशे प्राप्ते महारसः स उच्यते ॥ ४९० ॥

महारसे तु संप्राप्ते को न मुच्येत वेधनात् ।
नागिन्या रसमाहात्म्यं प्रोक्तं संक्षेपतो मया ॥ ४९१ ॥

अथ तृणज्योतिकल्पः ॥

रात्रौ ज्वलति सा नित्यं हिरण्यसदृशी भवेत् ॥ ४९२ ॥

तस्या मूलन्तु संगृह्य क्षीरेण सह पेषयेत् ।
तत्क्षणाज्जायते रक्तमेतद्भवति लक्षणम् ॥ ४९३ ॥

तत्क्षीरं त्रिदिनं पीत्वा सर्वरोगैः प्रमुच्यते ।
सप्तकत्रितये चैव महाबलपराक्रमः ॥ ४९४ ॥

तस्या मूलं तु संगृह्य क्षीरेण सह पेषयेत् ।
भृङ्गकञ्च[5] ततो दत्त्वा मातुलुङ्गरसान्वितम् ॥ ४९५ ॥

मर्दयित्वा च तत्कल्कं शुल्वपत्रे प्रलेपयेत् ।
तत्क्षणाज्जायते हेमं कूर्माण्डकसमप्रभम् ॥ ४९६ ॥

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शुल्वपत्राणि सूक्ष्माणि रसस्यार्द्धं[6] प्रदापयेत् ॥ ४९८ ॥

अग्निसंयोगतो[7] ग्रासं तत्क्षणाद्देवि जीर्यति ।
सप्तगुणे पूतं ज्ञेयं नवमे कोटिवेधिकम् ॥ ४९९ ॥

एवं रसायनं प्रोक्तं जारणं[8] चारणं प्रिये ।
हेमादीनान्तु लोहाना[9]मेष एव विधिः स्मृतः ॥ ५०० ॥

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[1] नणष्टके । [2] कोटकयः । [3] गुजायाः । [4] धूम्रवेधः । [5] भृकं च । [6] तस्यार्द्धं । [7] अग्निसंगतो ।
[8] चरणं । [9] लोहानि ।



अथ वीराकल्पः ॥

एकवीरा लता ख्याता पत्रैर्गात्रैश्च तादृशी ।
एकमालीति विख्याता भग्ना क्षीरप्रवाहिका ॥ ५०१ ॥

जायते जोङ्गले[1] देशे मलये च विशेषतः ।
विन्ध्याटव्यां स्थिता नित्या पर्वते मलये गिरौ ॥ ५०२ ॥

महेन्द्रशिखरे चैव तिष्ठति[2] च महौषधी । ५०३

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तदौषध्या रसं नीत्वा[3] पारदेन च[4] मर्दयेत् ॥ ५०४ ॥

एकविंशदिनानि[5] च भक्षयेद्विधिपूर्वकम् ।
प्रज्ञा च वर्द्धते तस्य रूपवान् स्थिरयौवनः ॥ ५०५ ॥

जीवेत्पञ्चशतान्येव निरुजो निरुपद्रवः[6] ।
नवनागबलञ्चैव[7] सेवनात्तु प्रजायते ॥ ५०६ ॥

रसबन्धं प्रवक्ष्यामि साधकः सिद्धिभाग् भवेत् ।
पारदस्य पलं ग्राह्यमभ्रकस्य पलं तथा ॥ ५०७ ॥

औषध्याश्च रसं[8] कृष्ट्वा[9] ह्यजामूत्रेण संयुतम्[10] ।
खल्वे संमर्द्य तत्कल्कं स्वेदयेत्तीव्रवह्निना ॥ ५०८ ॥

मर्दयेत्स्निग्धपाषाणे पुनर्भाव्यं च मर्दयेत् ।
अहोरात्रेण खोटश्च[11] भवति नात्र संशयः ॥ ५०९ ॥

एवं सप्ताष्टयोगेन महारसः स उच्यते ॥ ५१० ॥

महारसस्य गुञ्जार्द्धं घृतेन मधुना सह ।
तेन भक्षितमात्रेण पर्वतानपि चालयेत् ॥ ५११ ॥

धान्याभ्रकं समादाय तस्या मूलञ्च पारदम् ।
मर्दयेत्खल्वपाषाणे[12] स्वेदयेन्मूर्च्छयेत्पुनः ॥ ५१२ ॥

भूयोभूयः प्रकुर्वीत यावत्खोटो[13] भवेद्रसः ।
बृहस्पतिसमो भूत्वा सिद्ध[14]वत्क्रमते महीम् ॥ ५१३ ॥

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[1] जोगले । [2] तिष्ठते । [3] गृह्य । [4] पारदं तेन । [5] एकविंश दिनं । [6] निरुपद्रिकः । [7] बलश्चैव ।
[8] ओषध्यालिरसा । [9] कर्णे । [10] संयुते । [11] खोटोये । [12] खलु पाषाणे । [13] प्रीतो । [14] सिद्धि ।

श्रौषध्याः स्वरसेनैव पारदं तेन मर्दयेत्।
मृद्वग्नौ[1] स्वेदयेत्तञ्च भूयोभूयश्च मर्दयेत्॥ ५१४॥

तन्मूलचूर्णसंयुक्तं विडालपदमात्रकम्।
भक्षयेत्तं रसं विद्वान् घृतेन मधुना सह॥ ५१५॥

बृहस्पतिसमो भूत्वा सर्वज्ञो देवपूजितः।
वालार्क इव तेजस्वी सिद्धिवृद्धीश्चरेन्नरः॥ ५१६॥

श्रथ देवदालीकल्पः॥

क्षीरभोजी व्रतधरो ब्रह्मचारी भवेन्नरः।
सिद्धार्थं मानवानाञ्च सर्वव्याधिविनाशिनी॥ ५१७॥

देवदालीति नाम्ना सा विख्याता च महीतले।
देवर्षिमनुष्याणाञ्च सर्वेषां च जरापहा॥ ५१८॥

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श्रतः किं वहुभिर्मन्त्रैर्मूलमात्रं रसायनम्[2]॥ ५१९॥

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लक्षणं तस्या वक्ष्यामि स्वादुवर्णं तथैव च।
घोषवती[3] समावर्णा पत्रैश्च तादृशी भवेत्॥ ५२१॥

कर्कोटकरसैः[4] पुष्पैस्तिक्तास्वादू[5] भवेच्च सा।
देशे देशे प्रवृद्धा वा सा च पुष्पैश्चतुर्विधा॥ ५२२॥

पुष्टा सा च शुभा ग्राह्या मार्गशीर्षे च कार्त्तिके।
पूर्णिमायां[6] त्रयोदश्यां राहुग्रस्ते दिवाकरे॥ ५२३॥

श्रथवा कृष्णपञ्चम्यामिमां विधिवदुद्धरेत्।
पुष्यनक्षत्रयुक्तायां तस्याश्चैव[7] विशेषतः॥ ५२४॥

सपत्रपुष्पमूलाञ्च[8] गृह्णीयात्तां महौषधीम्।
छायाशुष्कञ्च तां कृत्वा चूर्णयेत्तद्विचक्षणः॥ ५२५॥

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[1] मृद्वह्नौ। [2] मूलिश्च रसायनौ। [3] घासवती। [4] कर्कोरसद्रसैः। [5] स्तिक्तस्वाद।
[6] पूर्णिमास्यां। [7] तस्यै चैव। [8] सर्वत्र पुष्पमूलां च।



तद्रसेनैव संभाव्य लोहपात्रे च बुद्धिमान्।
संस्थाप्य सन्निधावग्नेः पक्षं पात्रं निरन्तरम्॥ ५२६॥

पाचनान्ते पुटं कृत्वा वमनं तस्य कारयेत्।
विरेचनं[1] क्रियमाणे तु गोमूत्रे[2] च दापयेत्॥ ५२७॥

ततो विरेचनं कृत्वा नक्षत्रे च शुभे दिने।
मधुर्सर्पिः समायुक्तः स रसो[3] यत्नतो भवेत्॥ ५२८॥

त्रिसप्ताहे च सम्पूर्णे साधको धारयेद्ग्रहीं[4]।
चतुर्थे सप्तके प्राप्ते वलयः पलितानि च॥ ५२९॥

सर्वव्याधिविनिर्मुक्तो जीवेद्वर्षशतत्रयम्।
मासषट्कप्रयोगेन जीवेद्वर्षसहस्रकम्[5]॥ ५३०॥

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देवदालीरसो ग्राह्यो लक्ष्मणारससंयुतः।
वर्षत्रयप्रयोगेन जायते मृत्युनाशनम्॥ ५३३॥

देवदालीरसः क्षौद्रं सर्पिरामलकीरसः।
षण्मासेनैव[6] मेधावी तथा श्रुतिधरो भवेत्॥ ५३४॥

देवदाल्यास्तु पञ्चाङ्गं छायाशुष्कन्तु चूर्णयेत्।
विडालपदमात्रन्तु पिवेदुष्णेन वारिणा॥ ५३५॥

वातगुल्मादिरोगांश्च सर्वानेव[7] प्रणाशयेत्[8]।५३६

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देवदालीरसो ग्राह्यो[9] गन्धपाषाणमेव च।
द्रावयेत्सर्वलोहानि पारदञ्चैव बन्धयेत्[10]॥ ५४१॥

तारं हेमसमायुक्तं हेमं भवति शोभनम्। ५४२

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[1] विरेक, not retained for metrical peculiarities. [2] गोमूत्रेण। [3] तं रसं।
[4] बहिः। [5] जीवेद्वर्षशतत्रयम्, repetition of the previous hemistich. [6] पण्मासे चैव।
[7] सर्वान्येव। [8] प्रनाशयेत्। [9] गृह्य। [10] बन्धनात्।

अथ पीतदेवदालीकल्पः ॥

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देवदाल्यास्तु पञ्चाङ्गं छायाशुष्कन्तु कारयेत् ।
मन्त्रपूतं ततः तस्याः सूक्ष्मचूर्णं प्रकल्पयेत् ॥ ५४७ ॥

शुद्धकायो लिह्या[1]च्चैव घृतेनं मधुना सह ।
क्षीरभोजी भवेन्नित्यं ब्रह्मचारी जितेन्द्रियः ॥ ५४८ ॥

षण्मासस्य प्रयोगेन मेधावी प्रियदर्शनः ।
बृहस्पतिसमो भूत्वा जीवेद्वर्षशतत्रयम् ॥ ५४९ ॥

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देवदालीफलं मूलं गोमूत्रेण प्रपेषयेत्[2] ।
सर्पदष्टं तु तद्दत्तं निर्विषं कुरुते क्षणात् ॥ ५५४ ॥

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देवदालीफलं मूलमीश्वरीफलमुत्तमम् ।
सप्तभिः प्रतिवापेन वङ्गं स्तम्भकरं भवेत् ॥ ५५८ ॥

देवदालीफलं मूलं निर्गुण्डीरसभावितम् ।
गुटिका चणकाकारा छायाशुष्कन्तु कारयेत् ॥ ५५९ ॥

तया नस्यं प्रदातव्यं　　*　　* । ५६०

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सर्वा जराः[3] प्रणश्यन्ति नात्र कार्या विचारणा । ५६१

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देवदालीरसो ग्राह्यो गन्धपाषाणमेव च ।
द्रावयेत्सर्वलोहानि पारदञ्चैव बन्धयेत् ॥ ५६३ ॥

बीजेन[4] सह संयुक्तं हेमं भवति शोभनम् ॥ ५६४ ॥

अथ कटुतुम्बीकल्पः ॥
ईश्वर उवाच ।
शृणु पुत्र ! परं गुह्यमौषधीफलमुत्तमम् ।
तदहं संप्रवक्ष्यामि साधकः सिद्धिभाग् भवेत् ॥ ५६५ ॥

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[1] लिहेत् । [2] प्रषेषेत् । [3] ज्वरा । [4] वीजं च ।



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दरिद्रा नैव जानन्ति लोकेशेनैव[1] भक्षणम् ॥ ५६७ ॥

तस्या बीजं समादाय सूक्ष्मचूर्णन्तु कारयेत् ।
एकविंशदिनान्येव[2] धात्रीरसेन भावयेत् ॥ ५६८ ॥

पयस्विन्या[3] सहितेन विश्वभेषजसंयुतम् ।
तैलयन्त्रे विनिक्षिप्य तैलं ग्राह्यं विचक्षणैः ॥ ५६९ ॥

रसं संमूर्च्छयेत्तेन ह्य[4]सकृद् मर्दयेत्तु[5] तम् ।
उद्वर्त्तयेच्च तेनाङ्गं[6] दिनानि चैकविंशतिः ॥ ५७० ॥

ततः संजायते दिव्यं[7] दिव्यतेजःसमप्रभम् ।
विद्रावी सर्वलोहानां स्पर्शवेधी महारसः ॥ ५७१ ॥

यस्मै[8] दद्यात्तु तत्तैलमभ्रकेन[9] समन्वितम् ।
सप्तरात्रप्रयोगेन वलीपलितवर्जितः ॥ ५७२ ॥

षण्मासस्य प्रयोगेन छिद्रं पश्यति मेदिनीम् ।
नवनागबलं धत्ते जीवेद्वर्षशतत्रयम् ॥ ५७३ ॥

इन्द्रवारुणीबीजानि चूर्णयेत्तु विचक्षणः ।
पलाशाङ्कुररसेनैव सप्तरात्रं विमर्दयेत् ॥ ५७४ ॥

तेनैव च विधानेन भावयेच्च पुनः पुनः ।
तैलयन्त्रे[10] विनिक्षिप्य तैलं ग्राह्यं प्रयत्नतः ॥ ५७५ ॥

तस्य तैलस्य भागैकं[11] द्वौ भागौ पूर्वसूततः[12] ॥
अयस्कान्तस्य चत्वारो रसञ्च निषिञ्चेत्ततः [13]॥ ५७६ ॥

तेनोद्वर्त्तकृतेनैव क्षीरभोजनमाचरेत् ।
एकविंशतिरात्रैस्तु[14] सिद्धिरपि न दृश्यते ॥ ५७७ ॥

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[1] लोकसेनव । [2] एकविंशदिनं चैव । [3] पयस्या । [4] Introduced term as the portion is illegible. [5] सकृन्मर्दये । [6] तेनागं । [7] दिव्यौ । [8] यस्य । [9] भ्रामकेन । [10] तैस्नयन्त्रे । [11] मेगेक । [12] पूर्वशूततौ । [13] रस्वं च विषिततः । [14] विंशतिरात्रेन ।

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अथ क्षीरकञ्चुकीकल्पः ॥

क्षीरकञ्चुकी विख्याता औषधी सुरपूजिता ।
गृह्णीयात्पुष्यनक्षत्रे शास्त्रतो विधिना युतम् ॥ ५७६ ॥

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खादिरकीलेनोद्धृत्य सूक्ष्मचूर्णन्तु कारयेत् ।
त्रिफलाचूर्णसंयुक्तं घृतेन मधुना लिह्यात्[1] ॥ ५८१ ॥

एकविंशतिरात्रैश्च[2] नखरोमशिरोरुहाः ।
क्षीरेण साधिता देवि द्विरष्टवर्षमाकृतिः ॥ ५८२ ॥

वर्षैकस्य[3] प्रयोगेन नवनागबलो भवेत् ।
अथातः संप्रवक्ष्यामि सद्यः प्रत्ययकारकम् ॥ ५८३ ॥

क्षीरकञ्चुकीयोगेन रसञ्चार्द्धं विमर्दयेत् ।
सप्ताहं सूर्यतापेन भूयोभूयो द्रवं क्षिपेत् ॥ ५८४ ॥

ततस्तत्कन्दके क्षिप्त्वा रसं तत्क्षीरसंयुतम् ।
तत्क्षीरं प्रतिवापञ्च दत्त्वा तं यत्नतो धमेत् ॥ ५८५ ॥

चतुःषष्ट्यं शतः सोऽयं बीजयुक्तस्तु वेधकः ।
निर्बीजं कनकं तेन कुर्यान्नैवात्र संशयः ॥ ५८६ ॥

तच्चूर्णं माक्षिकञ्चैव[4] गन्धक विमलं रसम् ।
दरदमभ्रकञ्चैव[5] ह्येकीकृत्य विमर्दयेत् ॥ ५८७ ॥

अन्धमूषागतं[6] ध्मातं सिद्धान् सम्पूज्य यत्नतः ।
शतांशं[7] वेधयेत् शुल्वं हेमं भवति शोभनम् ॥ ५८८ ॥

नागोऽपि[8] जायते हेमं नात्र कार्या विचारणा ।
शुभ्रमाक्षिकं पीतं चेद्वङ्गं[9] स्तम्भयते ध्रुवम् ॥ ॥ ५८९ ॥

तद्रसैः कान्तिहेमाभ्रैर्जारितः सारितो[10] रसः ।
स्पर्शमात्रेण लोहानि क्षणमात्रेण वेधयेत् ॥ ५९० ॥

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[1] लिहेत् । [2] एकविंशतिरात्रेन । [3] वर्षमेक । [4] माक्षिका चैव । [5] दरदंचाभ्रकंचैव ।
[6] अधमुखागत । [7] शतांशे । [8] नागेपि । [9] वगं । [10] सरिता ।



अथ रुद्रवन्तीकल्पः ॥

चतुष्प्रकारा सा ज्ञेया रक्ता पीता सिताऽसिता ।
चणमात्रोपमैः पत्रैः पुष्पैश्चैव तु तादृशी ॥ ५९१ ॥

पत्रस्था बिन्दवस्तस्या हेमाकारा भवन्ति च ।
रसबन्धकरी विद्या विख्याता च महौषधी ॥ ५९२ ॥

अधिकं[1] विद्यमाने[2] च सर्वे क्लिश्यन्ति जन्तवः ।
तेन साहसमाने[3] तु तिष्ठति[4] सर्वदा शुभा ॥ ५९३ ॥

ग्राह्याऽसौ[5] शुभनक्षत्रे शुक्लपक्षे शुभे दिने ।
सपत्रमूलमुद्धृत्य स्वात्मनो हितकाम्यया ॥ ५९४ ॥

कटुतुम्ब्यां तु संस्थाप्य मधुनालोड्य भक्षयेत् ।
विडालपदमात्रन्तु तैलं तावद्विवर्जयेत् ॥ ५९५ ।

एकमासप्रयोगेन दीर्घायुर्जायते नरः ।
रुदन्तीरसमादाय मधुसर्पिःसमन्वितम् ॥ ५९६ ॥

षण्मासस्य प्रयोगेन वज्रकायो भवेन्नरः ।
रुदन्त्याश्चैव पञ्चाङ्गं भावयेन्मधुसर्पिषा ॥ ५९७ ॥

*　　*　　सर्वभक्षोऽपि मानवः[6] ।
सोऽपि जीवेच्छतञ्चैव वर्षाणां नात्र संशयः ॥ ५९८ ॥

रुदन्त्याश्चैव पञ्चाङ्गं स्वर्णेन सह मर्दयेत् ।
द्रुत[7]शुल्वे प्रतिवापं निर्बीजं कनकं भवेत् ॥ ५९९ ॥

रसञ्च माक्षिकञ्चैव विमला च मनःशिला ।
गन्धकं दरदञ्चैव हेमाभ्रकसमन्वितम् ॥ ६००॥

रुदन्तीरसतः सर्वं मर्दयेत्सप्तवासरान् ।
तेनैव तारपत्राणि लिप्त्वा पुटेन पाचयेत् ॥ ६०१ ॥

तद्रसे ढालयेच्चैव हेमं भवति शोभनम् ।
रुदन्तीपत्रनिर्यासं हेमार्द्रकविशोभनम् ॥ ६०२ ॥

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[1] मधिकिं । [2] विद्यमानाय । [3] साहस्यमान । [4] तिष्ठते । [5] ग्राह्याशो । [6] मानसः । [7] दुत्य ।

मर्दयेत् शुल्वके श्रीमान् शुल्वपत्राणि लेपयेत् ।
लेपञ्च पुटपाकञ्च त्रिभिस्तत्कनकं भवेत् ।। ६०३ ।।

अथ सोमराजीकल्पः ।।

सोमराज्यास्तु बीजानि वितुषाणि तु कारयेत् ।
चूर्णितानि तु तान्येव त्रिदिनोष्णोदके क्षिपेत् ।। ६०४ ।।

पञ्चदिनानि[1] गोमूत्रे[2] मधुमध्ये तथैव च ।
क्षीरे च द्वादशाहनि घृते[3] पञ्चदशैव[4] च ।। ६०५ ।।

त्रिंशद्धात्रीरसे चैव क्रमशो धारयेन्नरः ।
शुभे चन्द्रबले चैव भक्षयेत्तु दिने दिने ।। ६०६।।

क्षीराहारी भवेन्नित्यं यावदौषधभक्षणम् ।
मासत्रयप्रयोगेन वलीपलितवर्जितः ।। ६०७ ।।

वर्षैकेन पुमांश्चैव जराव्याधिविवर्जितः ।
वाकुच्याश्चैवपञ्चाङ्गं पेषयेत्काञ्जिकैः सह ।। ६०८ ।।

कल्कं कृत्वा च तन्मध्ये द्रुतं वङ्गं च निक्षिपेत् ।
तद्वङ्गं तारमायाति सप्तवारं प्रढालनात् ।। ६०९ ।।

पारदं गन्धकञ्चैव वाकुचीतैलमर्दितम् ।
द्वादशांशेन कल्केन नागमायाति तारताम् ।। ६१० ।।

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अथ दक्षिणदेशताम्रवर्णकल्पः ।।

अस्ति टिल्लापदे ग्रामे च्यवनेश्वर[5]सन्निधौ ।
देवस्य[6] सङ्गमे भागे[7] रक्तमृत्तिका तिष्ठति ।। ६१२ ।।

तां तारे वेष्टयेत् शुद्धं पुटपाकेन काञ्चनम् ।
च्यवनस्य[8] पश्चिमे भागे पाण्डवो नाम भागिकः[9] ।।६१३ ।।

तन्मध्ये खन्यमाने तु ऊषाकर्दममाप्यते ।
तत्पाके धाम्यमानेषु तारं[10] भवति शोभनम् ।। ६१४ ।।

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[1] पञ्चदिन । [2] गोमूत्रं । [3] घृतेन । [4] पञ्चदशस्तथा। [5] च्यवनंश्वर । [6] देवस्याग्रे । [7] भोग संङ्गमस्तत्र । [8] च्यवनश्च । [9] डागिकः । [10] तारे ।



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अथ मयूरगिरकल्पः ।।

दक्षिणापथे करहाटं पत्तनं चैव तिष्ठति ।
तस्य पश्चिमभागे तु मयूरगिर-पर्वतः[1] ।। ६१८ ।।

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कूपे रक्तं रसं पश्येत्सहस्रांशेन वेधकम् ।
अलाबुके रसं नीत्वा[2] चागच्छेत्साधकोत्तमः ।। ६२८ ।।

रसं दशपलं अद्याद्दे[3]हसिद्धिकरं परम्[4] । ६२९

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अथ नागमण्डलकल्पः ।।

पारियात्रं[5] मण्डलं सुप्रसिद्धमस्ति । तत उत्तरे[6] पारनदी वहति[7] । तस्याः सन्निधाने पूर्वभागे सुप्रसिद्धं नागमण्डलं त्रिषु लोकेषु कीर्त्तितम्[8] ।। ६५१ ।।

मार्गे संस्थापिते पूर्वं सर्वसिद्धिसमाकुलम् ।
पुण्या जला महानद्यस्तोयपूर्णा वहन्ति हि ।। ६५२ ।।

चन्द्रभागा तथा गङ्गा नर्मदा च सरस्वती ।
शृङ्गानि यस्य चत्वारि संस्थितानि यथाक्रमम् ।। ६५३ ।।

पिङ्गलः कर्वुरश्चैव सुनन्दो नागमण्डलः ।
शृङ्गान्येतानि[9] ख्यातानि[10] शृणु शृङ्गाधिपाश्च ये ।। ६५४ ।।

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एते नागाः समाख्याता गिरौ तत्र यथाक्रमम् ।
तस्य मध्ये महालिङ्गं वीरभद्रञ्च विश्रुतम् ।।६५७ ।।

पातालतलमार्गेन रसकूपाद्विनिर्गतम् । ६५८

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[1] The verse runs thus in the Ms. :
दक्षिणापथे करहाटं नाम पत्तनमस्ति ।
तत् पश्चिमभागे मयूरगिर पर्वतस्तिष्ठति ।।

[2] ग्रह्य । [3] भक्षेत् । [4] नृणां । [5] परिमात्रं । [6] ततोत्तरे । [7] वहंति । [8] कीर्त्तितैः । [9] एतं शृङ्गा । [10] समाख्याता ।

रसाश्च रसकूपाश्च श्रायुर्धनकराश्च ये। ६६४

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महौषधीं[1] तथा पश्येदायुर्द्रव्यप्रदायकान्।
सर्वसिद्धिकराः सर्वे तिष्ठन्ति[2] पर्वतोत्तमे ॥ ६६५ ॥

पुनः शृङ्गांश्च[3] वक्ष्यामि दिग्भागे तु स्थितानपि।
कपिलश्चोत्तरे भागे संस्थितः पर्वताधिपः ॥ ६६६ ॥

पूर्वतः कर्वुरः प्रोक्तो दक्षिणे नागमण्डलः।
सुनन्दः पश्चिमायान्तु स च व्याघ्र इव स्थितः ॥ ६६७ ॥

व्याघ्रपिङ्गलयोर्मध्ये गङ्गा नाम महानदी।
पिङ्गलकर्वुरयोर्मध्ये चन्द्रभागा विनिःसृता[4] ॥ ६६८ ॥

मध्ये सरस्वती याता कर्वुरे नागमण्डले।
दक्षिणे च नदीपारा पूर्वोक्ता सा व्यवस्थिता ॥६६९ ॥

पूर्वोत्तरे समाख्याता कुला नाम महानदी।
मध्ये च सङ्गमास्तत्र महादेवालयस्तथा[5] ॥ ६७० ॥

सिद्धिद्रव्यानि यावन्ति[6] मध्ये च रसकूपिका।
स रसः कोटिवेधी च दृश्यते शङ्कराज्ञया[7] ॥ ६७१ ॥

तडागे स्वच्छतोये च[8] शोणस्य तीरसंस्थिते।
तस्मातु[9] मृत्तिका ग्राह्या साधकेन समाहितः ॥ ६७२ ॥

तडागकर्दमैः[10] पिण्डं बद्ध्वा तं साधकोत्तमः।
धाम्यमानं भवेत्तारं ताराधिपसमप्रभम् ॥ ६७३ ॥

तां मृदं भक्षयेद् यस्तु तत्क्षणान्मूर्च्छितो भवेत्।
पतने घूर्णिते चैव निःसज्ञो जायते नरः ॥ ६७४

तृषितं पाययेत्[11] क्षीरं　*　* । ६७५

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[1] महौषध्यां। [2] तिष्ठते। [3] श्रृङ्गानि। [4] विनिस्यतः। [5] महादेवालयं तथा। [6] यावच्च। [7] शङ्कराज्ञयः। [8] स्वच्छये चै। [9] तस्यां तु। [10] तडागे कै। [11] पायस क्षीरे।



षण्मासस्य प्रयोगेन जायते अजरामरः।
द्विरष्टवर्षाकृतिको वलीपलितवर्जितः ॥ ६७६ ॥

अथ तस्योत्तरे पूर्वे गत्वा पदशतत्रयम्।
तडागस्तिष्ठति[1] तत्र पिङ्गलस्योर्ध्वसंस्थितः ॥ ६७७ ॥

तस्य मध्यात्तु मृद्ग्राह्या शोभना तारकारका।
खनेद्वितस्तिमात्रन्तु[2] परिगृह्णीत मृत्तिकाम् ॥ ६७८ ॥

सा ध्माता खदिराङ्गारैः स्रवते रसमुत्तमम्।
तेन नागशतांशेन वेधते साधकोत्तमः ॥ ६७९ ॥

स्वर्णं भवति रूपाढ्यमग्निवर्णं न संशयः।
चन्द्रभागानदी तत्र कर्वुरस्योपरि स्थिता ॥ ६८० ॥

अस्ति छायातरुस्तत्र वर्त्तते रसकूपिकः।
प्रकारो विद्यते तत्र रसस्य सर्ववेधिकः ॥ ६८१ ॥

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नर्मदायां सुवर्णाभाः पाषाणाः कुक्कुटाण्डवत्।
एकं संगृह्यपाषाणं[3] चूर्णयेद्द्रावयेत्पुनः ॥ ६९३ ॥

शोणितं स्रवते तेषां रसं तेन विमर्दयेत्।
लोहवेधी रसस्तेन जायते नात्र संशयः ॥ ६९४ ॥

तडागो दृश्यते तत्र नर्मदा च शिरःस्थिता।
तन्मध्ये तु महाकुण्डं क्षारमृद्भिः[4]समन्वितम्[5] ॥ ६९५ ॥

संगृह्य तज्जलं तेन शुल्वपत्राणि लेपयेत्।
हेमं भवति ध्मातानि तस्यैव तु[6] सुगन्धिनः ॥ ६९६ ॥

नृमुण्डपूतपाषाणस्य[7] चूर्णं कृत्वा विचक्षणः।
नृकपालस्य योगेन भावयेन्मधुना सह ॥ ६९७ ॥

[1] तिष्ठते। [2] पात्रन्तु। [3] तमेकं गृह्यपाषाणं। [4] क्षारमूत्र। [5] शंधितुम्। [6] Introduced term for retaining metrical peculiarities. [7] नृमुण्ड पूतपाषाण।

अञ्जनाभो रसस्तत्र भवति[1] सर्वसात्त्विकः।
अलाबुके रसं दत्त्वा[2] दिनानि चैकविंशतिः[3]।
शुल्वपत्रस्य लेपेन ध्मात्वा तु काञ्चनं भवेत्[4] ॥ ६९८ ॥

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अथ चन्द्रोदककल्पः ॥

कथयामि समासेन येन सिध्यति मानवः।
विधानं तस्य मत्प्रोक्तं यन्न तिष्ठति तच्छृणु ॥ ७०२ ॥

महेन्द्रे मलये चैव तथा चामरकण्टके।
पर्वते च हरिश्चन्द्रे श्रीशैले गन्धपर्वते ॥ ७०३ ॥

त्रिकूटाचलके चैव हिमवत्पर्वते तथा।
सुप्रशस्तेषु धान्येषु संस्थितं वीरमान्तरम्[5] ॥ ७०४ ॥

क्षीणे चन्द्रे[6] क्षयं गच्छेद्वर्द्धते[7] नैव वध्यते।
पौर्णमास्याञ्च गृह्णीयादर्द्धरात्रन्तु भोजयेत् ॥ ७०५ ॥

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तामुत्थाप्य[8] ततस्तोयं ग्राहयेच्च[9] पुनः पुनः।
निर्भयं स्थिरचित्तेन स्थातव्यं तोयसन्निधौ ॥ ७१३ ॥

टङ्कणेनोपलिप्तेन पात्रे चैव विधारयेत्।
सुगुप्ते विजने चैव निर्वाते भूमिमन्दिरे ॥ ७१४ ॥

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चन्द्रोदकन्तु सम्प्राप्य घृतेन मधुना सह ॥ ७१५ ॥

पलमेकं पिवेत्तोयं ध्यानयुक्तः[10] शुभेऽहनि।
निःसंज्ञो जायते तावद्यावच्च शमये[11]च्छशी ॥ ७१६ ॥

जीर्णे तच्च पिवेत्क्षीरं कथितं गव्यमुत्तमम्।
दिने दिने प्रकुर्वीत क्षीराहारो जितेन्द्रियः ॥ ७१७ ॥

एकविंशतिमात्रेण शक्रतुल्यपराक्रमः।
मासमात्रप्रयोगेन जायते ह्यजरामरः ॥ ७१८ ॥

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[1] भवते। [2] गृह्य। [3] दिनान्येकं च विशंतिः। [4] The particular line runs thus in the Ms.: तेन शुल्वस्यपत्राणि लेपे ध्माते काञ्चनं। [5] वीरमान्तरे। [6] चंद्र। [7] वृद्धते। [8] उत्थाप। [9] गर्हयेच्च। [10] ध्यानमुक्त। [11] शामदेये।



काञ्चनं गगनं सूतं कान्तचूर्णञ्च तज्जलम्।
मर्दयित्वा धमेदग्नौ खोटबद्धः प्रजायते ॥ ७१९ ॥

तस्य च स्पर्शमात्रेण सर्वलोहानि विध्यति।
अग्निमध्ये धमेत्तन्तु जायते काञ्चनं शुभम् ॥ ७२० ॥

काञ्चनं गगनं सूतं तत्तोयेन विमर्दयेत्।
मूषामध्यगतं ध्मातं बन्धमायाति सूतकम् ॥ ७२१ ॥

तेनैव वेधयेत्शुल्वं शतांशेन तु काञ्चनम्।
ताराभ्रके रसेनैव वङ्गं स्तम्भकरं परम् ॥ ७२२ ॥

तत्सूतं बीजसंयुक्तं जारयेत्सारयेद्रसम्।
द्वित्रिपञ्चगुणेनापि तत्तोयेनैव भावयेत् ॥ ७२३ ॥

मारयेद्भूधरे यन्त्रे बीजं तस्य महीतले।
षट्कला चङ्क्रमेणैव[1] कोटिवेधी महारसः ॥ ७२४ ॥

एवं द्वादशवारेण जायते स्पर्शवेधिकः।
धूमवेधी रसश्चैव भवेत्षोडशयोगतः ॥ ७२५ ॥

खेचरत्वं ददात्येव मुखमध्ये स्थितो रसः।
सर्वपुंसाधिकः श्रीमान् द्वितीय इव शङ्करः ॥ ७२६ ॥

अवध्यः सर्वभूतानां त्रैलोक्ये विचरेत्तु सः।
तत्तोयं पयसा सार्द्धं वर्षमेकं पिवेन्नरः ॥ ७२७ ॥

सर्वव्याधिविनिर्मुक्तो वलीपलितवर्जितः। ७२८

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तस्य मूत्रपुरीषेण शुल्वं भवति काञ्चनम् ॥ ७२९ ॥

अथ विषोदककल्पः ॥

त्रिविधं विषमानीय तैलच्छायेन लक्षणम्।
रक्तं पीतं तथा कृष्णमुत्तरोत्तरकर्मसु ॥ ७३० ॥

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[1] चक्रमेनैव।

पशु-पक्षि-नरघ्नांश्च[1] दृष्ट्वा प्रत्ययमाचरेत् ।
स्फुटन्ति केशदन्ताश्च छायातोये न दृश्यते ।।७३१ ।।

नखः सङ्कुचते तत्र तैलं नैव विसर्पति[2] ।
बीजं विसृज्यते[3] तत्र क्षारं कलकलायते ।। ७३२ ।।

क्षीरं तैलं भवेत्तत्र हिङ्गु गन्धो[4] न जायते[5] ।
गन्धकस्य हरेद्गन्धं नाभेर्गन्धं च नश्यति[6] ।। ७३३ ।।

तद्विषोदकमित्याहुः सर्वसिद्धिकरं परम्[7] ।७३४

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एवं पलाशपत्रेण ग्राह्यं वै कट्वलाबुके[8] ।
त्रिफलाञ्चैव निक्षिप्य ग्रहीतव्यं सुमन्त्रितम् ।। ७३८ ।।

पत्रैः पलाशजैश्चैव वेष्टनीयं प्रयत्नतः ।
स्वगृहे च ततो नीत्वा धान्यमध्ये निधापयेत् ।। ७३९ ।।

त्रिसप्ताहं तदुद्धृत्य[9] सुदिने कार्यमाचरेत्[10] ।
तेनोदकेन मेधावी पेषयेत्षष्टितण्डुलान् ।। ७४० ।।

पारदेन समायुक्तमजाक्षीरेण संयुतम् ।
गुटिकां शाणमात्रेण कारयेत्तु प्रयत्नतः ।। ७४१ ।।

एकैकं भक्षयेन्नित्यं क्षीरेण सह संयुतम् ।
जीर्णे[11] चैव पिवेत्क्षीरं लवणाम्लविवर्जितम् ।। ७४२ ।।

एकमासप्रयोगेन वलीपलितवर्जितः ।
द्विरष्टवर्षाकृतिको देहसिद्धिमवाप्नुयात् ।। ७४३ ।।

विषोदकं गन्धकञ्च हरिबीजञ्च तत्समम् ।
अजामूत्रे तु संश्लिष्टं शुल्वपत्राणि लेपयेत् ।। ७४४ ।।

पुटपाकेन देवेशि दिव्यं भवति काञ्चनम् ।
अनेनैव विधानेन नागपत्राणि लेपयेत् ।
पुटेन जायते स्वर्णमिन्द्रगोपकसन्निभम् ।। ७४५ ।।

[1] नरघ्नं च । [2] तिशर्यंति । [3] विसर्यंते । [4] हिङ्गो गन्धो । [5] तायते । [6] सवस्य च । [7] Not occurring in the Ms. [8] कैंटुलांवुके । [9] ततोद्धृत्य । [10] कर्ममारभेत् । [11] जीर्णं ।



अथ शैलोदकविधिः ।
अथातः संप्रवक्ष्यामि शैलोदकविधिं प्रिये ।। ७४६ ।।

कर्दमाख्ये महाशैले तच्च शृङ्गं चतुर्विधम् ।
हिङ्गुलं हरितालञ्च गन्धकञ्च मनःशिला ।। ७४७ ।।

एषां गन्धापहारेण कुरुते तच्छिलोदकम् ।
गन्धकं तालकञ्चैव तोयपूर्णे घटे क्षिपेत् ।। ७४८ ।।

यदा तद्बुद्बुदाकारं तदा शैलोदकं भवेत् ।
श्रीशैले श्रीवनप्रान्ते पर्यङ्काख्ये[1] शिलातले ।। ७४९ ।।

तत्रस्थं लक्षवेधि[2] स्यादिच्छा[3] भगवतीतटे ।
एकाहं वेधयेत्तत्र गोकर्णे तद्दिनत्रयम् ।। ७५० ।।

भद्राङ्गे[4] दिनवेधि[5] स्याद्दक्षाद्रौ[6] तु त्रिवासरम् ।
दिनमेकं ब्रह्मगिरौ विन्ध्ये तु क्षणवेधिकम् ।। ७५१ ।।

सह्याचलपुरे देव्या दत्तात्रेयस्य सन्निधौ ।
शैलोदकं कोटिवेधि दुर्गदेशेऽपि वासरम् ।
लक्षवेधि[7] नृसिंहस्य नगरे देउलियाख्ये[8] ।। ७५२ ।।

अन्यत्र यत्र कुत्रापि ब्रह्मविष्णुशिवोद्भवम् ।
अमृतं तत्रतत्रैव युवा[9]करणमुत्तमम् ।। ७५३ ।।

शैलोदकेन देवेशि पारदञ्च विमर्दयेत् ।
मासेनैकेन तत्सर्वं नष्टपिष्टं[10] भविष्यति ।। ७५४ ।।

मासमात्रं तदश्नीयात्स[11] भवेदजरामरः ।
एकवर्षप्र[12]योगेन जीवेदाचन्द्रतारकम् ।। ७५५ ।।

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अथ कोलक[13]वृक्षकल्पः ।।
सितारुणहरिद्वर्णैः कृष्णैरेव चतुर्विधैः । ७५७

[1] पर्वकाक्षि । [2] लक्षवेधी । [3] स्यान्निच्छा । [4] भदांगे । [5] दिनवेधी । [6] त्रिस्वक्षाहे । [7] लक्षवेधी । [8] देउलिभिधो । [9] युवनीकरण । [10] Only नष्टं । [11] तमः श्रीमान् । [12] वर्षमेकं । [13] कोल ।

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कृष्णकोलोक[1]बीजानां बीजानां चूर्णमर्दितम् ।
श्लक्ष्णोत्तमं सकटेन[2] भाजनं तत्प्रलेपयेत्[3] ॥ ७५९ ॥

तद्वृक्षभाजनं चैव[4] निक्षिपेद् भानुसन्निधौ ।
तेन विस्तारितं तैलम् *      * ॥ ७६० ॥
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अरुणाङ्कोलबीजस्य तैलं पूर्ववदाहृतम्[5] ।
तेन प्रलिप्तताम्रस्य पत्राणि पुटपाकतः ॥ ७६२ ॥

कालिमागन्धनिर्मुक्तं निष्कमात्रं कृते सति ।
त्रिनिष्केन च स्वर्णेन गालितं कनकं भवेत् ॥ ७६३ ॥

विमर्द्य पारदं तेन मूषायामधरोत्तरम् ।
पुटीकृतरस[6]स्तेन बद्धमायाति तत्क्षणात् ॥ ७६४ ॥

अथ शाल्मलीकल्पः ॥
सितासितहरिद्वर्णैः कृष्णैरेव चतुर्विधैः । ७६५

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तन्मूलकल्कतैलन्तु सितया सह सेवितम् ॥ ७६६ ॥

त्रिसप्ताहाद्भवेत्सिद्धिर्देहेन षोडशाकृतिः ।
*      * दीर्घजीवी नरस्तथा[7] ॥ ७६७ ॥

तद्वृक्षमध्ये निक्षिप्य रसाधो लोहनालिकम् ।
विन्यस्य भाण्डं तस्याधो दहेद्गजपुटाग्निना[8] ॥ ७६८ ॥

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तद्रसेन द्रुतं तारं कृष्णवर्णमिवाप्नुयात् ।
तत्पुष्प-भृङ्गराजाभ्यां तैलमुसलीकन्दजम् ॥ ७७० ॥

पाचितं सह[9] नीरेण केशपाशविलेपनम् ।
सप्ताहात्पलितं हन्ति कपालान्तररञ्जितम् ॥ ७७१ ॥

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[1] कोलोत्थ । [2] सकंटे च । [3] भाजनान्तं प्रलेपयेत् । [4] कंगं । [5] पूर्ववदारुतम् । [6] पुटीकृतं रसं ।
[7] नरोस्मया । [8] पुटाग्निनः । [9] स्वस ।



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तन्मूल-वाजिगन्धाभ्यां युक्ताभ्यां भागशक्तुना[1] ॥ ७७४ ॥

घृतेन सहितं रसञ्चैकविंशदिनं[2] भजेत् ।
नवनागबलः श्रीमान् स क्षारं च न भक्षयेत् ॥ ७७५ ॥

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रक्तवर्णायाः[3] शाल्मल्याः पूर्ववन्मूलमाहरेत् ॥ ७७६ ॥

विद्रुतं रञ्जयेत्तारं तापितं स्वर्णवद्भवेत् ।
आदाय कृष्णशाल्मल्यास्तरुणाङ्घ्रिसमं रसम् ॥ ७७७ ॥

सितक्षौद्रेन संपीतं कुर्याद्वज्रनिभं वपुः ।
पूर्ववद्रसमाहृत्य सक्षौद्रं तेन भावितम् ॥ ७७८ ॥

युवातिवृद्धो भवति वलीपलितवर्जितः ।
पुष्पार्कमधुभि[4]स्तस्याः प्रसूनजनितं रजः ॥ ७७९ ॥

अन्नेन सेवितं कुर्याद्बलं तावत्पराक्रमम् ।
यः कोऽपि सेवेत[5] नित्यं शाल्मलीकल्पमुत्तमम् ॥
तस्य नश्यति दारिद्र्यं जरामरणवर्जितम् ॥ ७८० ॥

*      *      *

अथ श्रीवृक्षकल्पः ॥
वृक्षोत्तमाग्नि[6]परिकल्पितनामधेयं
तत्पत्रपुष्पफलदण्डसमूलचूर्णम् ।
तक्रारनालपयसा मधुवारिणाज्यैः
षण्माससेवितनरो ह्यजरामरश्च ॥ ७८३ ॥

बिल्वबीजानि संगृह्य सूक्ष्मचूर्णन्तु कारयेत् ।
त्रिफलाक्वाथतोयेन सप्तवाराणि भावयेत् ॥ ७८४ ॥

ततो यन्त्रे च निष्पीडच तैलं ग्राह्यं ससंयतम् ।
स्निग्धभाण्डे विनिक्षिप्य भूमौ तच्च निधापयेत् ॥ ७८५ ॥

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[1] शक्तुन: । [2] एकविंशदिना । [3] रक्तवर्णस्य । [4] मधुना । [5] सेवनं । [6] भिक्षोत्तमागि ।

मासमेकं तदुद्धृत्य[1] रक्षयेत्तु विधानतः।
रेचनं वमनं कृत्वा शुद्धकाये शुभे दिने ॥ ७८६ ॥

कृष्णाष्टम्यां चतुर्द्दश्यां पुष्ययोगेन बुद्धिमान्।
निर्वातमन्दिरे तैलं कर्षमात्रं पिवेन्नरः ॥ ७८७ ॥

जीर्णान्ते भोजनं कुर्याच्छाल्योदन-पयोयुतम्।
दिवसैकेन मेधावी वार्द्धक्यं[2] च विनाशयेत् ॥ ७८८ ॥

सप्तकत्रितयेनैव सर्वज्ञः प्रियदर्शनः।
वलीपलितनिर्मुक्तो जीवेद्वर्षसहस्रकम् ॥ ७८९ ॥

*            *            *

अथ एरण्डकल्पः ॥

पुनरन्यं प्रवक्ष्यामि तच्छृणुष्व विशेषतः।
एरण्डकल्पमत्यन्तमुत्तमं शङ्करं नृणाम् ॥ ७९२ ॥

चतुर्विधन्तु एरण्डं रक्तपीतादिभेदतः।
तत्तैलं सूर्यवारेण गृह्यते विधिवत्ततः ॥ ७९३ ॥

रक्तैरण्डकतैलेन शुद्धसूतञ्च गन्धकम्।
मेलयित्वा पचेत्तैले लोहपात्रे च बुद्धिमान् ॥ ७९४।

याममात्रैः पचेद्धीमान् सर्वं गुञ्जानिभं भवेत्।
तत्तारनागताम्रेषु सहस्रांशेन वेधकम् ॥ ७९५ ॥

तत्तैलं मधुना युक्तं गन्धकेन समन्वितम्।
भुवि मासं विनिक्षिप्य तत उद्धृत्य[3] संग्रहेत्[4] ॥ ७९६ ॥

प्रातर्निष्कचतुष्कञ्च लिह्याद्द[5]हनसंयुतम्।
तरुणादित्यसङ्काशो भवेन्मासप्रयोगतः ॥ ७९७ ॥

*            *            *

[1] ततोद्धृत्य। [2] वार्धियं। [3] ततोद्धृत्य। [4] सुसंग्रहेत्, not retained for metrical peculiarities.
[5] लिहेद्।



मासषट्कप्रयोगेन सहस्रायुर्भवेन्नरः।
द्वादशाब्दप्रयोगेन सिद्धिस्तस्य भवेद्ध्रुवम् ॥ ७९९ ॥

*            *            *

तत्तैलं पिष्टमात्रोऽपि बद्धो भवति पारदः ॥ ८०२ ॥

हते वङ्गे[1] सहस्रैकं वेधते मासमात्रकम्।
तद्वङ्गं बद्धमायाति यावदाचन्द्रतारकम् ॥ ८०३ ॥

*            *            *

तन्मूलं कान्त[2]पाषाणं शुद्धसूतसमन्वितम्।
निर्घृष्टं चन्द्रसंयुक्तमन्धमूषागतं धमेत् ॥ ८०६ ॥

शाल्मलीखदिराङ्गारैस्त्रिधा बद्धं भवेत्फलम्।
तद्वङ्गे च द्रुते क्षिप्ते सहस्रांशेन वेधकम् ॥ ८०७ ॥

छायाशुष्कञ्च तन्मूलं गृह्यते निष्कमात्रकम्।
लिह्याद्गोक्षीरसंयुक्तं[3] क्षीराशीर्विजितेन्द्रियः ॥ ८०८ ॥

मासैकस्य प्रयोगेन सर्वव्याधिविवर्जितः। ८०९

*            *            *

पीतैरण्डस्य मूलन्तु ग्राहयेत्पुष्यभास्करे ॥ ८१० ॥

छायाशुष्कं ततः कृत्वा नवनीतेन पेषयेत्।
त्रिकटु-त्रिफलायुक्तं सिताज्यमधुसंयुतम् ॥ ८११ ॥

मधुभाण्डे विनिक्षिप्य मुद्रयित्वा भुवि क्षिपेत्।
मासादुद्धृत्य तन्नित्यं लिह्यान्निष्कं[4] प्रयत्नतः ॥ ८१२ ॥

निर्वातशायी क्षीराशीस्तिष्ठेदम्लानमानसः।
एकमासप्र[5]योगेन वलीपलितवर्जितः ॥ ८१३ ॥

*            *            *

इति श्रीरुद्रयामले तन्त्रे रसार्णवकल्पः[6] सम्पूर्णः ॥

[1] वङ्ग। [2] क्रान्त। [3] जिहेद्। [4] लिहेद्। [5] मासमेक। [6] कल्पकानाम्।

## ENGLISH TRANSLATION

* * * * * 1—52

Mercury is to be considered as endowed with the properties of all metals. It pleases the Lord of Umā. What is the utility of narrating much, as what is it (on the earth) that cannot be acquired with mercury. 53

Mercury (*liṅga*) being rubbed in a silver vessel, is to be placed therein. This mercury, with the application of medicinal plants and being roasted in *puṭa*, becomes the bestower of happiness. 54

Mercury being treated well is endowed with the qualities of metals (*dhātu-rūpīrasa*). It is considered as an auspicious (substance). He, who is blessed with this mercury, becomes invincible, even by gods. 55

All undertakings relating to different preparations are considered as best when performed in a well-situated place having beautiful environment on an auspicious and excellent day. The preparations are to be carried out after properly pondering secretly over the (alchemical) operations. 56

Transformation of mercury into gold (vss. 57-64).

Half *tolā* of the aforesaid preparation of mercury and one *tulā* of yellow orpiment after mixing thoroughly in mortar with pestle, (the mass) is to be mixed with the juice of *bhṛṅga*. After drying, it is to be roasted in moderate heat. 57

The roasted mass is to be (then) left undisturbed for three days, and is again to be ground to a fine powder. This (powdered mass) is to be then dried without exposure to the sun, and is to be heated thrice with the aid of the juice of *apāmārga*. 58

The roasted product is to be then finely ground and dried in shade. It is to be roasted nine times with the (juice of) *payovallī*, dried perfectly, and powdered well. 59

The juices of *puṣpī*, *śvetā* and *girikarṇikā* (together), hundred *ṭaṅkas* by weight, are to be dried in shade. 60

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Vss. 1-52: deal with (a) worship of Bhairava to attain perfection in the pursuit of preparations of *dhātu*, *ratna* and *rasa*, and that of *rasavidyā* (science of alchemy) (vss. 3-12, 14-34); (b) science of alchemy and its progenitor (vs. 13); (c) eligibility to *rasavidyā* (vss. 35-38); (d) proper time for alchemical operation (vs. 40); (e) orpiment, mercury and devotion to Śiva as the three factors for attaining success in alchemical preparation (vs. 41); (f) preparation of collyrium (vss. 41-52).

The juices of *śambhu, arkavallī, vellakāra* and *suśīrakī* (together) are to be mixed separately with the juice of *nāgavallī*, and then with hundred *ṭaṅkas* of the (aforementioned) juice. 61

The mixture is to be roasted in *puṭa* eleven times. Orpiment (probably it indicates the aforementioned preparation of orpiment) should be added to it. The fine paste prepared from the mixture of the two, is to be pounded with orpiment. 62

This product is to be roasted again six times in *puṭa* with the aid of juice of the (aforementioned) plants. Then it is to be covered carefully with the expressed juices of completely matured *kumārī* and of *bahulā* on being admixed with the juice of *mūlaka*. 63-64 (line 1)

O Physician (alchemist)! transform mercury which has been kept in secret into gold[a] (with the aid of the above-prepared substance). 64 (line 2)

Extraction of mercury from cinnabar (vs. 65).

Cinnabar, on being pressed thoroughly, is to be rubbed with the application of (the juice of) *kanyā* eleven times. It is to be then filtered through fine cloth, and (the filtered product) is to be mixed with pure orpiment. Mercury which is (thus) produced (from the processing of cinnabar) loses its fluidity (when mixed with orpiment). 65

Preparation of elixir with mercury (vss. 66-75).

This mercury is to be mixed with the juices of leaves of *haṃsagamanī, gajadhvajī, lajjakā, arkanamitā* and *anāmikā*, and of all the parts of *arka* for a fortnight. It is to be then treated with (the juice of) *vallaki* for twenty-eight days. 66

The mass is to be dried in shade, pressed and dipped in the juice exuded from lac. After preparing solid mercurial drug (*rasāyana*), the juices of plants, like, *arka, pippala* and *jaṭādhara* are to be mixed with this. 67

This mercurial drug is to be rubbed in the liquid content (i.e. juices of three aforementioned plants), (which is) the repository of *guṇas* (properties befitted the preparation). This is to be made into small balls. The performance is to be carried out in an auspicious house. When treated seven times in liquid content, the substance (i.e. the mercurial drug) loses its fluidity and attains the capacity of penetrating into the metals. May this product be auspicious for us! 68

* * * * * 69-70

A thin-bodied, well-formed, and undefective flask is to be arranged. These balls are to be introduced into this flask through the opening in its upper part. The mouth of the flask is to be then tightly closed. 71

a. *Hemavartmanam*, which may also mean "prapare mercury as transmuter of base metals into gold."

Vss. 69-70: Worship of the *kūpikā* (flask).



For three days and nine hours it (flask containing the substance) is to be kept on fire. The roasting is to be observed by one with a mind wholly concentrated upon Śiva and the flask is to be looked upon as Śiva. The juice of any of the plants (mentioned above) is to be poured into it by one who is devoted to and is efficient in the work of alchemy. 72

It is to be rubbed till it takes the shape of a lump. The red pill thus prepared in the flask is turned into a drug which increases the quintessence of body fluid and confers strength (on one who uses it). 73

When the forepart of the auspicious flask assumes the colour of red, which resembles the charming rising sun, the solid substance is to be taken up quickly by one who is endowed with good luck. 74

This auspicious pill, prepared by one who is well-composed, expert and having sacred virtues gained from previous births, is an elixir, a substance for the attainment of gold[a], and a repository of treasure[b]. 75

* * * * * 76-77

Properties of *niśācara*: (a) 'Transmutation of silver into gold (b) Increase of transmutation power of mercury (c) 'Fixation' of mercury (d) Rejuvenation. (vss. 78-96).

O Goddess! sulphur is to be macerated in the juice of *niśācara*. Afterwards it is to be macerated seven times with the juice of *dvipadī*. 78

Silver, when anointed with this, becomes gold having intrinsic value of one-fourth of the value of pure gold. Mercury digested with equal weight of this sulphur, acquires the power of transforming hundred times its weight of base metals into noble metals. 79

Sulphur admixed with the juice of *niśācara* is to be smeared on the leaves of copper by which copper is 'killed'. This copper, having weight three times that of silver is to be amalgamated with the latter on being heated. 80

If with this silver, (mixed with copper) gold (half of the weight of silver) is mixed, gold of pure quality will be produced. 81 (line 1)

Orpiment is to be macerated seven times with the juice of *niśācara*. Tin 'killed' with the aid of this orpiment is to be amalgamated with silver on being heated. Mercury, when calcined with this (silver), becomes 'fixed'. 81 (line 2)-82

Vss. 76-77: Propitiatory rites of the pill.

a. *Hemnanāśa*, i.e. 'attainment of gold' indicates the 'pill endowed with the power of producing alchemical gold'.

b. *Payonidhi*, i.e. 'ocean', suggests here 'repository of treasure'.

Copper, smeared with this mercury, becomes sixty-fourth, i.e. gets converted into sixty-four percent gold. Silver mixed with this copper becomes gold. Thus excellent gold, which bestows *dharma, artha, kāma* and *siddhi*, is prepared from this silver. 83-84 (line 1)

The oil from the fruits of *niśācara* is to be extracted in the *pātāla* apparatus. O Deveśi! wise men should solidify mercury with the aid of this oil. Mercury, thus 'fixed' and roasted in a *puṭa*, becomes a *mahārasa*. 84 (line 2)-85

Mercury, treated with *kaṭuka* and borax, attains 'killing' and 'fixation'. By these mercury acquires marvellous achievements. 86

Copper is to be immersed seven times in the juice of *niśācara*. Copper, thus being free from its impurities, is endowed with the lustre of gold. 87

Equal parts of the juice of *niśācara* and mercury are to be taken. Mercury is to be saturated with it (juice) and to be then thrown in it. Mercury thus attains the capacity of transforming base metals into noble metals by forming one-tenth of the total amount of substances present in the conversion of metals. This mercury (with ten times increase in power), again dipped in the same manner ten times into the juice, acquires the capacity of transforming hundred times its weight of base metals into noble metals. 88

This mercury, with an increase of hundred times its power treated hundred times in the same manner with the juice, acquires the capacity of transforming hundred thousand times its weight of base metals into noble metals; this mercury, becoming thousand times more powerful on being treated thousand times in the same manner with the juice, attains the capacity of transforming ten million times its weight of base metals into noble metals. One-tenth part of this mercury is to be rubbed with the juice so intimately that it (mercury) loses its own character. 89

This one-tenth part of mercury treated with equal quantity of the juice of the aforesaid plant will be endowed with the power of transforming hundred thousand times its weight of base metals into noble metals. 90 (line 1)

Sulphur on being liquefied with the aid of this juice is to be mixed perfectly with the juice of the same plant (*niśācara*). 90 (line 2)

O dear! by the application (anointing) of this (i.e. mixture of sulphur and the juice) eighteen varieties of leprosy can be cured. So also piles, fistula, poison from spider and head disease can be cured. 91



The leaves of *niśācara* are to be finely powdered. Ten *palas* of that powder are to be macerated with the juice of *dhātrī*. 92

This (macerated product) on being stirred with clarified butter and honey, is to be kept in a new earthen pot. O Goddess of the gods! the vessel is to be then deposited in heaps of paddy for three weeks. 93

O dear! anybody taking this internally for half a month will doubtless be freed from wrinkles and grey hair. 94

By the application of urine and faeces of the person, taking this (above-mentioned) drug, copper will be turned into gold. If it is applied for one month, lead will be turned into gold. 95

The powdered bark of *niśācara*, also possesses the same attributes like that of the powdered leaves. I would now like to tell another excellent means of 'fixation' of mercury. 96

Increase of power of mercury with the aid of *ajanāyikā* (vss. 97-102).

This is (with the aid of) the plant *ajanāyikā*, the mother of the three worlds. Mercury is 'fixed' just from its contact with this plant. 97

Mercury is to be rubbed, boiled in steam, heated and then rubbed again with the juice of this efficacious plant for a week. 98

O One praised by the gods! mercury thus rubbed (with the plant juice) for two weeks, attains the capacity of transforming hundred thousand times its weight of base metals into noble metals. Evidently it turns all the metals into gold. 99

O Deveśi! if the above process is continued for three weeks, mercury will then acquire the power of transforming ten hundred thousand times its weight of base metals into noble metals. Evidently it also gives mercury the 'sky-going' efficacy with a power of unhindered movement. 100

If this process is continued for four weeks, mercury will attain ten million times its power of transmuting base metals into noble one. * * * 101

With the juice of this excellent plant, the dead can also be endowed with life (again). O dear! mercury is to be 'killed' by this juice. The five stages of mercury (*pañcāvasthā*) are to be performed by the juice of this plant. 102

If this mercury (or juice of plant?) is rubbed in the hands and feet of a dead person, no doubt life will appear again in the dead body. 103

I shall again tell you another means of making mercury 'fixed'. With the aid of the 'essence' of sal-ammoniac mercury is 'fixed' within a moment. 104

Sal ammoniac and its uses: (*a*) 'Fixation of mercury (*b*) Imparting lead the power of transmutation (*c*) Imparting mercury the power to consume metals (*d*) Transmutation of copper and lead into gold (*e*) Amalgamation of mercury and calamine (vss. 104-113):

Mercury, treated for a day with the 'essence' of sal-ammoniac and the *rajaḥ* (dust or pollen) of *dvipadī*, becomes 'fixed' at the close of the day. 105

Lead, six times more in weight, is to be digested with the 'essence' of sal-ammoniac Realgar along with the *rajaḥ* of *dvipadī* is to be macerated with that 'essence' (of sal-amoniac treated with lead). 106

Thus being macerated, realgar becomes inodorous. Lead is to be 'killed' by this (i.e. inodorous realgar). If it is smeared on silver or copper it acts as mercury, having the capacity of transforming ten million times its weight of base metals into noble metals. 107

Mercury is to be macerated, seven times separately, with the 'essence' of sal-ammoniac and human milk. This (macerated) mercury, when treated in the apparatus, called *vidyādhara*, attains the stage of 'swallowing' (of metal). 108

O Goddess! mercury though not endowed with a *mukha* (i.e. grasping capacity), being calcined with mica, instantly consumes (*caratī*) it. 109 (line 1)

Gold of best quality is produced from copper on being immersed in the 'essence' of sal-amoniac and the juice of *siṃhatuṇḍa*. 109 (line 2)-110 (line 1)

*Mañjiṣṭhā* and red sandal, on being poured into the 'essence' of sal-ammoniac are to be rubbed afterwards. O Goddess! lead is to be saturated with this mixture. Application of this mixture seven times on lead, will produce gold (from lead). 110 (line 2)-111

Calamine is to be macerated seven times with the 'essence' of sal-amoniac. That *rasa* (i.e. mercury which consumes mica, vide vs. 109), calamine, *tīkṣṇaloha* and lead are to be rubbed together with the 'essence' of sal-ammoniac (By this process) Instantly mercury and calamine become amalgamated. 112-113

*Tīkṣṇa*, lead and so also copper, on being dyed with calamine, take the form of gold having the lustre of the egg of tortoise. 114



Preparation of calx of diamond and of gold (vss. 115-118).

O dear! I shall now tell an excellent means of 'fixation' of mercury. A kind of creeper having bulbous root (*gulmalatā*) is to be collected along with its seeds. O great Goddess! it is called *kaṅkālakhecarī*. The plant is to be kept for two days. Diamond is to be 'killed' with the aid of this plant. 115-116

Diamond is to be roasted over fire until it (diamond) becomes as lustrous as fire. Afterwards, this roasted diamond is to be immersed in the oil of *kaṅkālakhecarī*. 117

This diamond, on being immersed ten times in the oil of *kaṅkālakhecarī*, is reduced to ashes (calx). The above method is also to be applied for reducing the ripe seed of gold (*hemapakvabīja*) to ashes (calx). 118

One-third of borax, diamond (calx) and gold (calx), are to be roasted in a blind crucible. By this process diamond and gold are instantly amalgamated. 119

Increase of transmutation power of mercury (vs. 120).

Mercury, on being calcined with diamond and gold amalgam, is capable of transforming ten million times its weight of base metals into noble metals. Eight kinds of metals are transmuted with the aid of this mercury. 120

O dear! I shall tell again another means of 'fixation' of mercury. The *oṣadhī* is to be taken along with its seeds. The creeper having bulbous root is also to be taken. 121

O Goddess! (the *oṣadhī*) is known as *mantrasiṃhāsanā*, the second is called *khecarī*. The oil of *mantrasiṃhāsanā* is to be extracted in the apparatus, called *pātāla*. This oil is to be kept in a copper vessel. 122

Properties of *khecarī* (vss. 123-129).

O Beautiful-faced! the juice of *khecarī* is to be poured into the oil of this plant (*mantrasiṃhāsanā*). This mixture is to be then kept in the *medinī* apparatus. 123

O Goddess! mica along with the above-mentioned plant is to be then deposited in this *medinī* apparatus. Mercury is to be rubbed with this mica, employed for imparting mercury the power of consuming the properties of metals and minerals. It (mercury) is to be then made into a ball by treating it with mica. 124

Mercury is to be calcined with mica by wrapping it with a piece of cloth. Mercury is 'fixed' on being digested with mica of equal quantity. 125

Mercury, roasted with equal weight of mica over the fire which is urged by means of blowing with a bellow (*bhastrā*), takes the form of the excreta of a crow. 126

Mercury digested two times its weight with mica, is capable of 'killing' the eight metals. It (juice of *khecarī*) can calcine sulphur, orpiment and gold. It also 'fixes' mercury. All metals on being calcined with this, lose their 'essences' (*sattva*). 127-128

It (juice of *khecarī*) can also calcine coral, liquefy mica, and 'kill' diamond. There is no doubt about that. 129

'Killing' of mercury (vss. 130-131).

O Beautiful-faced! I shall now tell another means by which the *Sādhaka* (performer) attains *siddhi*. Mercury and the juice of *harindarī* kept in the hole of the cow's horn, is to be deposited in heaps of paddy. Mercury is thus 'killed'. 130-131 (line 1)

Increase of transmutation power of mercury (vss. 131-133).

O God-praised! mercury, which is 'killed' with the juice of this plant being digested with equal weight of gold, can attain the power of transmuting ten hundred thousand times its weight of base metals into noble metals. If digested (with gold) four times of its own weight, it (mercury) is endowed with the capacity of transforming hundred million times its weight of base metals into noble metals. When digested with (gold) six times of its own weight, it (mercury) acquires the capacity of transmuting base metals into noble metals by its 'touch' only. 131 (line 2)-132

When digested seven times its weight with gold, it (mercury) can reach the stage of transmuting base metals into noble metals by its 'smoke'. Thus digested eight times its weight with gold, the transmutation is performed by the 'sight' of mercury only (*avalokita*). 133 (line 1)

One, having no knowledge of the *kulauṣadhīs*, moves in a bewildered state. 133 (line 2)

*Kulauṣadhīs* and *tṛṇauṣadhīs* (vss. 133-135).

With the juice of *tṛṇauṣadhī* nothing can be achieved (in the pursuit of alchemical preparations). Hence the knowledge of *kulauṣadhī* is to be attained with great care. 134

There are sixty-four groups of *divyauṣadhī* plants. The foolish and the one allured by the illusion of Śiva, are not acquainted with them. 135

Inefficacy of *tṛṇauṣadhīs* in mercurial operations (vss. 136-138).

The *tṛṇauṣadhīs* are not heavenly (*adivya*, i.e. non-medicinal plant). They grow in the hollow of caves. Mercury is never 'fixed' with the juice of *tṛṇauṣadhī*. 136



O Beautiful lady! mercury, treated with the juice of *tṛṇauṣadhī*, undergoes no loss of weight, i.e. elimination of its impurities (*akṣaya*). It cannot endure the heat of fire. The gold (produced from base metals) on being treated with this mercury can never stand equal to gold (either natural or perfectly transmuted gold) in matter of leaves (i.e. constituting layers), in roasting (i.e. showing unusual colour by being roasted), in emitting brilliance, and in (showing unusual colour when) cutting into two. 137

The gold, yielded as a result of the treatment of any metal with mercury thus prepared with the juice of this plant, can reach a stage, which is up to the half way level as attained in the case of a total (perfect) conversion. O my dear wife! as it is not perfectly 'fixed' the gold prepared from it should never be used for the attainment of *dharma*, *artha*, *kāma* and *mokṣa*. 138

Devī asked :

Efficacy of *kulauṣadhīs* in mercurial operations (vss. 139-142).

How mercury being 'killed', gives life to others? How lifeless plant enlivens mercury which has been 'killed'? 139

Śiva said :

O Pārvati! mercury when 'swooned' (*mūrchita*) by the application of medicinal plant (*divyauṣadhī*) becomes devoid of its *kālikā* impurity, and is enlivened. 140

This mercury, being free from impurities, also removes the impurities of others. By the application of this (mercury), all metals become devoid of their impurities. 141

Who can say the perfectly 'swooned' mercury as 'killed'? Mercury loses its own existence by the application of juice of medicinal plants. 142

Power of mercury that has been 'killed' with the aid of diamond and gold calces (vss. 143-147).

O Goddess! I shall now tell another plant for the 'fixation' of mercury. Diamond is to be 'killed' with the aid of *kṣmāpālana*; likewise gold is to be 'killed' with this. 143

The ashes of diamond and gold are to be tied perfectly (i.e. mixed together). This (compound) product, on being calcined with the juice of *niśācara*, is to be calcined with mercury (*narajīva*). 144

Mercury thus calcined with the aid of this calx becomes 'killed'. This mercury is to undergo quick-exhaustion with the aid of this plant-substance. With this mercury, taken with the juice of *niśācara*, one is blessed with the strength like that of Śiva. 145

Man, who takes (internally) one *tolaka* of this mercury, can transmute metals by his mere touch. Mercury is 'killed' by the application of his sweat. 146

He, like Prajāpati, enjoys a long life of thousand years. He (with the aid of his bodily products) can 'fix' mercury within a moment. There is no doubt about that. 147

Trans-mutation of lead into gold (vss. 148-151).

O dear! gold is to be 'killed' with the application of *gajāri*. Cinnabar, macerated with the juice of *koravallī* and calcined in *vālukā* apparatus (sand bath), attains instantaneous 'fixation'. 148-149 (line 1)

One *Māṣa* of ball of 'killed' cinnabar (*mṛtagolaka*) and one *māṣa* of ball of ('killed') gold are to be rubbed with citric acid for three days. 149 (line 2)-150 (line 1)

The leaves of one *karṣa* of lead, smeared with this paste of gold and cinnabar, kept in a closed crucible and roasted become gold. It (gold) is to be taken out, when it cools down by itself. The gold, thus produced, is to be collected to attain success in the pursuit of *dharma*, *artha* and *kāma*. 150 (line 2)-151

'Fixation of mercury (vss. 152, 154, 156).

O Pārvati! the plant which is endowed with latex, (which) yields many fruits, and which is knotty, is called *varttulaparṇī*. It gives rise to the 'fixation' of mercury. 152

The juice of bulbous root of *ekavīrā* and mercury are to be roasted (together) in a closed crucible. Mercury thus 'killed' is prescribed for internal uses. 153

Mercury, rubbed with the juice of the bulbous root of *raktakañcukī*, is to be pressed with human milk. Mercury, roasted in a closed crucible in the same manner as above, attains 'fixation'. 154

Mercury, roasted as above with the aid of the seed and the leaf of *vṛścikā* which have been pressed with human milk, is prescribed for internal uses. 155

Mercury, deposited in the *vajrakanda*, is to be roasted seven times in *gajendrapuṭa*. Thus mercury is 'fixed'. 156

Anybody taking this mercury in morning for six months becomes immortal. One year's use of this substance gives one longevity like the sun and the moon. 157



'Killing' of mercury (vss. 158-159, 161-163)

The bulbous root of *lāṅgalī* and similarly that of *karkoṭī* are to be collected. Mercury when deposited in one of this bulbous roots, which is to be kept inside the other bulbous root, is to be steamed, then again 'swooned' and finally heated in intense fire, is surely 'killed'. 158-159 (line 1)

This 'killed' mercury is to be roasted in *puṭa* on being kept in the hole of the beak of parrot. The amount of this mercury will be one-hundredth of the total amount of materials present in the transmutation of base metals into noble metals. This mercury (when taken internally) also imparts *dehasiddhi*. By the use of this mercury for six months one will be endowed with a thunder-like strong body. 159 (line 2)-160

The juice of *haṃsapadī* and mercury are to be kept inside the bulbous root of *śuka*. On being roasted in *gajendrapuṭa*, mercury is 'killed'. 161

Mercury, rubbed with the juice of *haṃsāṅghri* and *śukacañcu*, is to be kept in the hole of the feet of curlew. It is to be then roasted thrice in *puṭa*. 162

By this mercury is undoubtedly 'killed'; the transmutation power of mercury increases to a hundred thousand times its weight of base metals into noble metals. 163 (line 1)

Properties of *tṛṇajyoti*:
(*a*) Transmutation of metals
(*b*) Imparting mercury the power to consume metals (vss. 164-165).

The plant is known as *tṛṇajyoti*, hear about this, O dear! The root of *tṛṇajyoti* having been rubbed with mercury, sulphur and mica which have been digested in citric acid is to be smeared on a copper-foil which becomes gold, by roasting it thrice in *puṭa*. 163 (line 2)-164

O Goddess of the gods! mercury smeared with juice of the root of *tṛṇjyoti*, can 'grasp' mica which has been rubbed with the juice of *mātuluṅga*. 165

O dear! I shall tell you about another plant by means of which mercury is 'fixed'. It has one stalk which is covered with hairs and having flowers, appearing like a beak of parrot at its forepart. The leaves of the plant resemble the wings of parrot. 166-167

O Pārvati! the bulbous root resembles the tortoise (i.e. tortuous). The milky juice is red like vermilion. The watery juice that exudes from it resemble bees-wax. This (juice) is to be collected. 168

O Pārvati! mercury is to be rubbed with this juice for seven days. With the aid of this mercury all metals are transmuted into gold perfectly. 169

Transmutation power of 'killed' mercury (vss. 170-171).

Mercury and orpiment of equal quantities are to be rubbed with the juice of *uccaṭā*. This mercury, on being heated by sun-rays, is 'killed' by the strength of this heavenly plant (i.e. medicinal plant). 170

O Deveśi! mercury thus attains the power of transforming hundred thousand times its weight of seven base metals into noble metals. The leaves of silver and copper amalgam are transformed into beautiful gold with the aid of this mercury. 171

The foil of silver and copper amalgam by a smear of the mixture of mercury and the juices of lotus and red *citraka* is evidently turned into gold. 172

*Joytiṣmatī* — its uses in the transformation of copper into gold (vss. 173-176).

The creeper is known as *jyotiṣmatī*. It is golden coloured, furnished with an abundance of shoots and gives forth fruits of golden colour. This type of plant is considered as auspicious. 173

The excellent seeds of *jyotiṣmatī* are to be gathered during the first fifteen days of the month of Āṣāḍha. The oil is to be extracted either from the decoction of the seeds like that of sesamum, or by pressing the seeds within hands or feet. 174

The oil of *jyotiṣmatī* is to be kept in a copper jar. The jar is to be deposited inside the earth and heated from above with the fire of husk. 175

After six months, that jar becomes golden. Copper is turned into gold when admixed with this oil and pyrites (and roasted). 176

I shall now tell you about the plant *dagdhārohā*, by which mercury attains 'fixation'. It is considered as having the power of trasmuting metals by its 'touch'. It bestows accomplishment in the pursuit of *dharma*, *kāma* and *artha*. 177

O great Goddess! this excellent medicinal plant, even when cut by sharp instruments, or burnt in fire, grows again within a moment. 178

The flowers of this plant are white, black and yellow. The leaves of the plant resemble those of *caṇaka*. The tree is furnished with abundant leaves. 179

It grows on the bank of the Gaṅgā and on the mountain (i.e. Himālaya) which is its abode. The plant is also found to have grown in the southern part of Ujjain and even on sea-coasts. 180



The juice of the bulbous roots of this heavenly plant and that of the *kṛṣṇanāla* with an equal weight of that *rasa*[a], admixed together, are to be made into pills.[b] 181

Uses of *snuhī* and *vajrī* in the transmutation of metals (vss. 182-184).

Copper-leaves smeared with the milky juice of *snuhī* and heated with the juice of *vajrī*, or immersed in it, when roasted, become golden in colour. 182

Mercury, admixed with the milky juice of red variety of *snuhī*, realgar, sulphur and mica amalgam and cinnabar, is capable of transforming thousand times its weight of base metals into noble metals. 183

Lead is transmuted instantly, by the small balls, prepared from the milky juice of *snuhī* and half *niṣka* of gold, by roasting over fire. 184

*Citraka* is of three kinds. Of the three, red and black varieties are considered as *rasāyana* and the white one is excellent for curing diseases. The red, black and white varieties should be considered as best, moderate, and least effective respectively. 185

Properties of *citraka*: (*a*) 'Fixation' of mercury (*b*) Transmutation of metals (*c*) 'Killing' of tin (vss. 186-189).

The powder of five parts of *citraka*, rubbed and roasted with mercury in a closed crucible (*mūkamūṣā*), instantly gives mercury the stage of *khoṭa* 'fixation'. 186

The leaf of silver and copper amalgam, smeared with the oils of red variety of *citraka* and *bhallāta* and roasted in *puṭa*, becomes gold of beautiful lustre. 187

Tin, heated nine times with the powder of red variety of *citraka*, becomes free from impurities and is 'killed' instantly. 188

The foil of silver and copper amalgam smeared with a mixture of (the juice of) bulbous root of *nāginī*, mercury and red variety of *citraka* is evidently turned into gold. 189

*Dehasiddhi* (vs. 190).

Likewise, *kānti* on being admixed with the amalgam of gold and mica, is 'killed'. This 'killed' (*kānti*) along with the (the juice of) red *citraka* is excellent for imparting *dehasiddhi*. 190

O Goddess! listen to me. The plant is known as *kaṭutumbī*. The seeds of *kaṭutumbī* are to be finely ground. 191

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a. What exactly stands for 'that *rasa*' is indistinct. Possibly it refers to mercury (vide vs. 177)
b. The 'pill' probably suggests an 'elixir'.

Use of the oil of *kaṭutumbī* in the transmutation of metals (vs. 192).

From this (powdered seeds) oil is to be extracted in the same way as from *eraṇḍa*. This oil is to be rubbed on a silver-foil which when roasted thrice in *puṭa* becomes gold. 192

I shall now tell you about the uses (i.e. properties) of *kṣīrakanda*, excellent for giving perfection in all preparations (or undertakings). Of the four colours of the plant, the ***raktakanda*** (i.e. the one with red bulbous root), is considered the **best**. 193

*Kṣīrakanda* and its power to 'fix' mercury (vss. 193-195).

If the bulbous root of this plant (*raktakanda*) is broken into pieces nice red milky juice comes out of it. The leaves are glossy like those of *snuhī* and have the lustre of gold with seven colours. 194

It (the juice) 'fixes' mercury and subdues all beings. When thrown on water, it assumes the form of pill. 195

O Deveśi! all metals are calcined with the aid of the expressed juice of *śāka* and red sandal. 196

These calcined metals along with the fumes (smoke) of sulphur are exposed to sunlight. Metals thus become liquefied. 197

Properties of *śāka*:
(*a*) Calcination of metals
(*b*) Transmutation of metals
(vss. 197-202).

Silver[a], treated with sulphur, calamine, *tāpya*, mercury, red sandal and the juice of *rudantī*, becomes gold. 198

The resin (juice) of *śāka* is to be carefully exuded. The powdered root of *śigru* rubbed with this juice, is to be smeared on the copper-foil. This copper-foil roasted in *puṭa* becomes gold of heavenly qualities and bearing all the characters of pure gold. 199-200

Mercury, rubbed with juice of the ripe fruit of *śāka*, is to be macerated with the same juice for seven nights. 201

This mercury, admixed with *mañjiṣṭhā* and red sandal, is to be smeared on silver-foils, which when heated over fire, become gold. 202

I shall now tell you about the uses of the excellent medicinal plant, *devadālī*. The white variety is employed for curing diseases, and the black and yellow varieties are used as *rasāyana*. 203

Mercury is 'swooned' with the aid of juice of the fruit of *devadālī* and (the juice of) *viṣṇukrāntā*. This mercury attains the power of transmuting instantly copper into gold. 204

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*a*. Possibly it indicates calcined silver combined with the fumes of sulphur.



Tin is 'killed' instantly, by digesting (maceration) it with the juice of *devadālī* along with powder of the fruit of *devadālī* and the juice of *īśvarī*. 205

Properties of *devadālī*:
(*a*) Preparation of mercury as transmuting agent
(*b*) 'Killing' of mercury and tin
(*c*) Melting of metals
(vss. 205-207).

Mercury, 'killed' with the aid of the juices of *devadālī* and *viṣṇukrāntā*, turns silver into gold. 206

The juice of *devadālī* combined with sulphur melts all metals and causes the 'fixation' of mercury. 207

* * * * * 208-212

*Aparājitākalpa* (properties and uses of *aparājitā*).

* * * * * 213-214

This plant is famous in this world as *aparājitā* and *girikarṇikā*. It was called by various other names by the great Nārada. 215

This excellent (*vijayā*, i.e. victorious, triumphant, etc.) plant, which is the bestower of prosperity, is to be collected on the day when there occurs the conjunction of Puṣya (constellation) with the moon. The plant plucked with hand is to be preserved with great care. 216

* * * * * 217 (line 1)

The plant should always be kept in the corner of a place which is dry and unpolluted. 217 (line 2)

* * * * * 218-229

*Brahmadaṇḍīkalpa* (properties and uses of *brahmadaṇḍī*).

The plant is famous as *brahmadaṇḍī*. It is also known as *adhaḥpuṣpī*. It has two varieties, white and black. 230

* * * * * 231-239 (line 1)

Vss. 208-212: deal with the mysterious effects of *tilaka* prepared from *devadālī* and other substances.
Vss. 213-214: deal with creation and property of the plant (213); four names of the plant, namely, *jayā* (conquering), *vijayā* (overcoming), *subhagā* (prosperous) and *asura-mohanī* (making the *asuras* to be bewildered) (214).
Vss. 217 (line 1): Rules for plucking the plant.
Vss. 218-229: deal with the (i) tantrik rites associated with the preparation of *tilaka* with *aparājitā* and other substances; (ii) mysterious effects of *tilaka*.
Vss 231-239 line 1): Use of *brahmadaṇḍī* for various tantrik practices.

The root of *brahmadaṇḍī* enveloped with a black thread, is to be tied on the ear of a person suffering from fever, which comes at the interval of three days. Thus he is cured of this disease. 239 (line 2)-240 (line 1)

* * * * * 240 (line 2)-241

*Aśvagandhākalpa* (properties and uses of *aśvagandhā*)

It protects the three worlds from the evils, and bestows success to all undertakings. 242 (line 1)

* * * * *

242 (line 2)-
243 (line 1)

The wise should prepare bolus from the admixture of *aśvagandhā, tālī* and molasses. The quantities of the three substances are seven, six and eight *palas* respectively. 243 (line 2)-244 (line 1).

The bolus is to be taken along with (a diet consisting of) *ṣaṣṭika* and *mudga* juice. By the use of this (drug) for three weeks, one is endowed with a face resembling (blooming) lotus (i.e. blooming youth). 244 (line 2)-245 (line 1)

The powder of *aśvagandhā* along with the juice of *dhātrī* is to be admixed with liquorice (*yaṣṭimadhu*). The (compound) is to be licked always with honey. This substance, if used for six months, wards off wrinkles and grey hair, and imparts to one the power to travel hundreds of *yojanas* without feeling the impact of any exertion. 245 (line 2)-247 (line 1)

One *pala* of powder of the fruit of *aśvagandhā* and equal quantities of the powders of *balā* and *śatāvarī* macerated in the juice of the same plant (*śatāvarī*) are to be licked with honey. By the use of this (macerated product) for one month, one is endowed with the strength of an young elephant and is freed from wrinkles and grey hair. 247 (line 2)-249 (line 1)

(A compound of) *Aśvagandhā*, sesamum and *māṣa*, taken along with honey for one and half months, imparts to one the power to combat with elephants. He becomes strong like that of an young elephant and is endowed with the swiftness like that of the *garuḍa* (bird). 249 (line 2)-250

Vss. 240 (line 2)-241: Preparation of drug for virility.
Vss. 242 (line 2)-243 (line 1): Miraculous power of the plant, *aśvagandhā*.



*Muṣalīkalpa* (properties and uses of *muṣalī*)

The potency of *muṣalī* lies in its roots. It possesses the efficacy to repel serious diseases. I shall now speak about its properties which is unknown to the *Sādhakas*. 251

It is called by the auspicious names, like, *suvarṇapuṣpī* (golden flowering), *gaurī* (shining), *musalī* (destroying defilements), *puṅgapatrikā* (yielding luxuriant growth of leaf), *nāśayanī* (driving away the evils) and *kṣīravahā* (endowed with milky juice). 252

The plant is to be finely powdered on the day when the Puṣya constellation meets with the moon. It is to be digested with honey and taken with milk. 253

One month's use of this drug wards off wrinkle and grey hair, or taken along with clarified butter, it destroys serious types of leprosy. 254

Taken along with hot water, it cures dyspepsia and other diseases of the same type. It repels cholera and diseases caused from purgation. There is no doubt about that. 255

Two parts of wheat-flour and one part of *musalī* pasted with a large quantity of clarified butter is to be deposited in a vessel containing honey. This substance taken for twenty-one days, acts as a panacea. 256

*Śṛṅkhalākalpa* (a section on some alchemical preparations)

Diamond, treated with (a compound consisting of) *aśvattha, badarī*, pyrites and cock-bone, and (then) combined with the *meṣaśṛṅga* is 'killed' instantly. 257

'Fixation' of mercury and transmutation of copper into silver (vss. 258-260).

Orpiment is to be digested seven times with the juice of *niśācara*. Tin is to be 'killed' with the aid of this orpiment. The leaves of silver are to be smeared with this ('killed' tin). 258

Silver, 'killed' by being treated with this tin, is to be combined with copper. Mercury, treated with this silver, attains perfect 'fixation'. 259

Copper is transmuted into silver with the aid of sixty-fourth of its weight of the above-mentioned mercury. This silver gives success in the attainment of *dharma, artha* and *kāma*. 260

*Jyotiṣmatīkalpa* (properties and uses of *jyotiṣmatī*)

Bhairava said:

This plant does not cling to others. It creates wonder in the mind of the wise men. It is famous as *jyotiṣmatī*. It is foremost among the *rasāyanas*. 261

* * * * * 262-265

The seeds of the plant are to be then collected and dried in sun-rays. Oil is to be extracted by pounding the seeds. 266

Clarified butter, half the weight of the (extracted) oil, along with one-fourth of honey, equal weights (to that of oil) of fresh butter and milk, and urine of cow, twice in weight (with oil), are to be deposited in the oil. It is to be then heated in moderate heat until the oil is prepared. 267-268 (line 1)

Equal quantities of *jātīphala*, *karpūra*, *elā* and *kakkolaka* are to be pounded. One *karṣa* of this powder, O Goddess of the gods ! is to be thrown in the oil (of *jyotiṣmatī*) and is to be blended with it throughly. 268 (line 2)-269

The oil is to be then kept in a smooth and polished earthen vessel which is to be placed in heaps of paddy, measuring either thirty, sixty, eighty or ninety *palas*. The quantity of paddy should neither exceed one hundred *palas* nor lowered down to thirty *palas*. 270-271 (line 1)

(The oil) Thus is kept for more than twenty-one days in a place where air does not pass. One *pala* of the oil is prescribed for taking internally by one with a pure body in an auspicious moment when the sun rises. 271 (line 2)-272 (line 1)

* * * * * 272 (line 2)-273 (line 1)

At the end of the day he (who has taken the oil) should take rest, and a diet consisting of milk and *ṣaṣṭika* rice is to be given to him. Whenever the one (using the oil internally) feels thirsty, milk and milk-product are to be given. (Thus) He is endowed with the brilliance of the sun, and is blessed with prosperity (i.e. both physical and mental). 273 (line 2)-274

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Vss. 262-265: Worship of the plant *jyotiṣmatī*.

Vss. 272 (line 2)-273 (line 1): Exhilarating effects of the oil of *jyotiṣmatī* on the first day of its use.



He (who takes it) acquires an acute sense of hearing even at a distance, the undiminished power to consume poisonous substances and is cured of eighteen types of leprosy. It (also) acts as a panacea. 275

* * * * * 276-279

(O Goddess!) Please listen to the effect of the oil (being taken) for four months. 280 (line 1)

* * * * * 280 (line 2)-281 (line 1)

Copper, smeared with the urine and faeces of a person (who has taken the oil for four months) and roasted in *puṭa*, is turned into 'impotent' gold. 281 (line 2)-282 (line 1)

O Goddess! please listen to the effects of the oil taken for five months. He (who uses it) attains unification with Brahma and is endowed with an youthful state of body. By using this oil for six months one enjoys the *nirdeha-siddhi*. 282 (line 2)-283

* * * * * 284

He, who uses the oil for six months, is endowed with the longevity like that of Brahma. There is nothing to be questioned about all these achievements. 285 (line 1)

O Goddess! from the use of this oil for seven months he, who is modest, subduer of passion and anger, lives for long years like Mahaeśvara. 285 (line 2)-286 (line 1)

* * * * * 286 (line 2)-287

O great Goddess! I have indicated the path to *mokṣa* in order to please you. This *rasāyana* is worthy of being kept secret and should be done so with special effort. 288

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Vss. 276-279: Miraculous effects of the oil if used for (i) two months and (ii) three months: capability to travel the whole earth in a day and possession of strength of multitudes of *Yakṣas* and *Rākṣasas;* and subjugation of all divine, semi-divine and terrestrial beings, respectively.

Vss. 280 (line 2) — 281 (line 1): Miraculous effects of the oil used for four months: (i) unification with the *Siddhas;* and (ii) movement in the animate and inanimate worlds.

Vss. 284: Supernatural power obtained from the use of the oil for six months.

Vss. 286 (line 2)-287: Attainment of supernatural powers, like, traversing the world like God Śiva, and attainment of the Eternal One from the use of the oil for eight months.

The act of preparation of this medicine, is not to be undertaken by one who is afflicted with **laziness.** 289 (line 1)

* * * * * 289 (line 2)-296 (line 1)

This *rasāyana* is considered best among all the medicinal plants. There is nothing in this world which cannot be attained from the excellent preparations with this plant. There is no other *rasāyana* equally efficacious (like this plant). 296 (line 2)-297

The plant is rare in the three worlds. It is wholly true. There is no doubt about that. It is out of my affection to you that I reveal to you the essential properties of the plant. 298

* * * * * 299-301

*Śvetārkakalpa* (properties and uses of *śvetārka*)

O Pārvati! listen with attentive mind about the properties of the excellent medicinal plant which are kept very secret. The white *arka* is considered as the best among all the medicinal plants. 302

Listen, O Pārvati! I shall now tell you, out of my affection to you and desire for doing good to the beings about the uses of that plant. 303

* * * * * 304-314

Mercury, rubbed with the milky juice of this plant, is to be taken (internally) by the wise for twenty-one days. 315

He, who uses it, becomes free from wrinkles and grey hair, and is cured of all diseases. He is endowed with strength like that of an young elephant, becomes omniscient and victorious. 316

* * * * * 317-318

Vss. 289 (line 2)-296 (line 1): Supernatural powers, like, assuming any form at one's will, possessing immense strength, invisibility, movement in the three worlds, etc., acquired from the use of the oil for nine to ten months.

Vss. 299-301: Persons unworthy for having the knowledge of the properties of the plant, and the tantrik *mantras* to be uttered at the time of preparation with this plant substance.

Vss. 304-314: Worship of gods and goddesses, like, Gaṇeśa, Saraswatī and Sūrya before the use of the plant; enhancement of beauty and sustenance of virility with the aid of the plant wood.

Vess. 317-318: Uses of the roots of the plant for achieving tantrik miracles.



Five parts of this plant dried in shade are to be powdered in a fine state. This (powder) is to be taken internally with clarified butter and honey. 319

He (who uses it) becomes free from the clutches of all diseases, attains an immense strength like that of an young elephant and a grace like that of the sun. 320

By using it for six months, one is devoid of senility, and attains immortality. During the period of the use of this drug one should take always milk as his food, (should) keep himself away from the airy and sunny place, and should discard always the pungent, sour, rough, unpleasant, astringent and alkaline foods. By following these rules the *Sādhaka* attains *siddhi*. 321-322

*Gandhakakalpa* (Properties and uses of sulphur).

Devī asked:

O God! speak thou, out of your favour for me, the use of sulphur; when it originated and who created it in ancient time? 323

O Lord! do thou speak (about sulphur) for the welfare, prosperity and happiness of the short-lived human beings afflicted with old age and poverty in this world. 324

Īśvara said:

Origin of sulphur (vss. 325-327).

Listen, O Goddess! I shall now tell you the origin of sulphur. All these I will now disclose. Listen, O Long-eyed! 325

O Beautiful-faced! when the Kṣīroda (ocean of milk) was churned by gods, sulphur appeared in a heavenly form. 326

All gods were charmed by the (excellent) fragrance of sulphur. Thus it was called *gandhaka*, and became famous by this name in the world. 327

O Beautiful-eyed! you must know that sulphur has three colours. These (the first two types) are yellow, white, and the third one is pigeon-coloured. 328

Strengthwise these three should be ranked as the best, moderate and least effective respectively. The best variety of purified sulphur which is considered to be a *rasāyana* should be taken internally by one after purifying his body by vomiting and purging. 329-330 (line 1)

* * * * * 330 (line 2)-331 (line 1)

Vss. 330 (line 2)-331 (line 1): Worship of Sadāśiva before any understakings with sulphur.

I shall now tell you about the (prescribed) food and other eatables which are to be taken at the time of taking the medicine, prepared with sulphur. 331 (line 2)

The diet of the man should always consist of rice of either *saṣṭika* or *śāli* varieties, wheat and flesh of goat. 332

He should always take barley, pulse, milk, honey and clarified butter. O Goddess! this is the diet (suitable for him). Besides these, all other types of food are unwholesome. These must be discarded. 333

Foods which are too rough or astringent, oil, sour gruel, salt, sour, pot-herbs, and food that has turned sour, are to be discarded. 334

* * * * * 335-336 (line 1)

Uses of sulphur as a drug curing senility and decay (vss. 337-360; 373-376).

Mercury and sulphur are turned into nectar and poison according to purposes of their uses. When they are taken according to rule they act as nectar but when they are used without observing any rule, they act like poison. 336 (line 2)-337 (line 1)

Hence the *Sādhaka*, who takes drugs of sulphur, with the desire of attaining success, should always take it after observing the rules. This will bring success in all his undertakings (with sulphur). 337 (line 2)-338 (line1)

One *pala* of sulphur, having appearance like that of *lapis lazuli* is to be collected first (for the preparation of the drug). 338 (line 2)

* * * * * 339-342

The wise should take sulphur along with the oil of *vātāri* and the juice of three myrobalans. He thus becomes free from senility and poverty.[a] 343

Vss. 335-336 (line 1): Observances, like, avoid of enjoying women, laziness, addiction to drinking, etc., to be followed during the period of taking sulphur drug by one desirous of acquiring *siddhi* while living.

Vss. 339-342: Worship of the presiding deity of *gandhaka* for the preparation of sulphur as a drug for immortalization.

a. 'Free from poverty' possibly indicates 'escape from sufferances — subjective and objective accruing from it'.



O my dear lady! by using this drug for one month, one recovers from eighteen types of leprosy, rheumatism, splenetic disease, consumption, fistula, eighty types of diseases caused from deranged *vāyu* and diseases of vitiated blood. 344-345 (line 1)

Six months' use of the above-mentioned drug repels wrinkles and grey hair; revives youth with the appearance of (black) hair resembling the bee; and makes one endowed with a supernatural vision and immense strength as if of a second Śaṅkara. 345 (line 2)-346

One *pala* of sulphur, taken along with milk for six months destroys various skin diseases, like, ringworm and itches. 347

A year's use of this drug destroys senility and death. One *pala* of clarified butter prepared from cow's milk and sulphur, half of its weight, used for three months bestows heavenly appearance. 348-349 (line 1)

* * * * * 349 (line 2)-350 (line 1)

Thus the drug of sulphur is to be prescribed according to the monthwise effects (as discussed above). 350 (line 2)

Half *pala* of sulphur and one *pala* of mercury, taken for one year, bestows a long life of three hundred years. 351

A compound consisting of one *pala* of sulphur, three *palas* (of the juice) of *kanyā*, three *palas* of pyrites and fourteen *palas* of candied sugar (*khaṇḍa*) used for one month, makes one free from all diseases. 352

Six months' use of this substance destroys senility and gives one the power of attaining the beautiful form of god Kāma. 353

One *pala* of sulphur, one *pala* of mercury, three *palas* of garlic-juice and half *pala* of candied sugar — a mixture of these things on being used for six months recovers one from all diseases, and helps him to attain a well-built body. 354-355

Vss. 349 (line 2)-350 (line 1): Miraculous powers, like, 'assuming any form at will' and 'supernatural vision' by the use of this drug after three and a half months, and after four months respectively.

Conversion of silver and of copper into gold (vss. 357-363, 365-367).

Sulphur, mica and mercury are to be macerated in the juice of *nirguṇḍī*. One *karṣa* of mica is to be macerated in milk for seven times. Roasting (of two macerated products) is to be performed in a blind crucible. It (the drug thus prepared from the roasted mass) destroys senility, and repels poverty. 356-357 (line 1)

Mercury, pounded with sulphur and orpiment and rubbed with *bīja*, is to be deposited inside the earth for one month. Silver, smeared with this, and heated in a closed crucible, becomes gold. 357 (line 2)-358

Mercury undergoes the 'fixation' called *āroṭa*. If taken regularly as a drug, it enhances strength and vigour (of one who uses it). This mercury along with (the juice of) three myrobalans, imparts to one a heavenly insight. 359

Sulphur, with the aid of the juice of *kācamācī* 'kills' mercury. Sulphur along with *kācamācī* destroys ringworm and echzema. 360

Metals can be dissolved with the aid of the fumes of sulphur from which the iron content has been eliminated. Metals thus treated assume the form of water. 361

Silver, admixed with sulphur, calamine, *tāpya*, mercury, red sandal and the juice of rudantī, is converted into gold. 362

Copper becomes gold with the aid of a compound consisting of sulphur, red chalk, equal quantity of mercury, and (the juice of) *devadālī*. 363

Tin is solidified by being combined with the mixed product of equal proportions of white mica, sulphur, mercury, cinnabar and orpiment and treated with the milky juice of *vajrī*. 364

Yellow sulphur and mercury rubbed with the juice of betel-leaves, 'kills' copper-foils which, after some time, are to be smeared with the above substance (i.e. sulphur-mercury compound). 365

This copper-foil is macerated thrice (at each time with the fresh application of the above product) over the fire of dried cow-dung cakes. After each roast it is to be cooled. Thus 'impotent' gold of beautiful lustre is prepared from the copper. 366

What is to be thought of if yellow sulphur, rubbed with the tenacious paste (*kalka*) prepared from the slimy substance[a] secreted from *palāśa* and heated thrice over the fire of dried cow-dung cakes, converts silver into gold! 367

a. Possibly it refers to the 'gum' oozing from the incised body of *palāśa*.



Liquefaction of gems and mica (vss. 368-369).

Gems, boiled twenty-one times in steam with the powders of *kāca* (salt) and borax, and the juices of *apāmārga* and *kadalī* by means of *dolā* apparatus, attain liquefaction. 368

Mica, thus treated twenty times in the *dolā* apparatus in the same manner, attains liquefaction. 369 (line 1)

Thus by operating the previous method, sulphur is to be 'killed' by heating it in steam in the *dolā* apparatus with the aid of milk, clarified butter, honey and oil. This sulphur is to be strewn (inside the crucible). 369 (line 2)

Transmutation of copper into gold (vss. 370-373).

(Sulphur which has been 'killed' and) The powders of four alkaline substances, like, *kadalī*, *apāmārga*, sesamum and *mākṣika* (sea-salt) are to be arranged in order (one above the other) on 'killed' sulphur in the crucible. Over these powders are to be arranged powdered *kāca* having the half-powdered *kāca* over it. 370

One *māṣa* of the powder of blue vitriol and equal weight of copper-leaves are to be placed (in order) on the above substances. (Likewise) One *māṣa* of calamine is to be arranged on it (i.e. copper-leaves). Powdered *kāca* is to be again arranged over all the substances. The mouth of the crucible is to be then sealed. 371-372 (line 1)

The whole substance thus contained in the crucible, is to be roasted over the fire of cow-dung, until copper becomes liquid. This copper will, no doubt, assume the form of gold, displaying eight shines. 372 (line 2)-373 (line 1)

Sulphur, taken with (the juice of) *punarnavā*, destroys three kinds of poison. Equal quantities of sulphur (yellow coloured) and clarified butter, prepared from cow's milk, destroys the venom of snake or poison (*garala*). 373 (lines 2 and 3)

Sulphur, taken with the oil of *eraṇḍa*, cures the disease *grahaṇī* (a morbid affection of dysentery), and (sulphur) admixed with the fine powder of metallic iron-dust, removes jaundice. 374

Sulphur, administered along with pomegranate, cures dysentery; yellow sulphur with molasses recovers one from echzema. What need is there to repeat its qualities! (Sulphur) Taken with clarified butter and honey for six months, (it) destroys senility and poverty. 375-376

*Tālakakalpa* (properties and uses of orpiment)

The wise, having got the trace of the best type of orpiment, which is rare in the three worlds, should collect it, wash it in rice-water, and press it carefully with the aid of grains of *ṣaṣṭika* rice and throwing it in an earthen vessel, containing water, where it is to be perfectly soaked (in water). 377-378

Orpiment-mercury compound causing rejuvenation (vss. 379-389).

Mercury is rubbed with this orpiment, made into a cake and roasted by the wise (i.e. who knows about this treatment). This cake, taken along with honey and clarified butter for seven days, enables one to have an agreeable development of body like that of the rising sun. There is no doubt about that. By the use of it for twenty-one days, one becomes cured of wrinkles and grey hair. 379-380.

His complexion becomes like that of 'flaming' gold and hairs have blackness like that of bees. He will be endowed with the strength like that of an young elephant and will enjoy a long life extending to (the life of) the moon and the stars. 381

Best type of orpiment is to be deposited in a pond in the month of Āṣāḍha (June-July). On an auspicious day in the month of Kārttika (October-November) it is to be taken up. 382

When the conjunction of auspicious stars occurs, this auspicious substance (orpiment) is to be ground with mercury. This orpiment is to be taken regularly as a drug for one month. 383

After the end of first seven days these signs are marked: His (who has taken it) complexion is like that of 'flaming' gold, and he attains an appearance like that of a sixteen year old boy. 384

He is endowed with intellect, good luck, beauty and a long life of three hundred years. At the end of second seven days (i.e. fourteen days) his hairs become black like bee. 385

* * * * * 386 (line 1)

After one month he is endowed with the power of 'levitation'. 386 (line 2)

Vs. 386 (line 1): deals with the extraordinary effects of orpiment, etc.



The wise should make a hole in the wood of *nimba*. Orpiment is to be kept in this hole. The wood (containing the orpiment) is to be deposited in a pit, dug in the cowpen. 387

After one month it (i.e. the orpiment in the hole of *nimba*) is to be taken up and rubbed with mercury. This orpiment is to be taken in regularly along with betel-leaves for one month. 388

After (its use for) twenty-one days, eighteen varieties of leprosy are cured. It wards off wrinkles and grey hair, removes senility and cures diseases. He who uses it acquires an appearance like that of the rising sun, and is endowed with the power of 'levitation'. 389-390 (line 1)

Orpiment and rice are deposited in the *kharparapuṭa*. Firing is to be done by means of cow- and buffalo-dungs arranged around the *puṭa*. Orpiment inside it is to undergo roasting until it (orpiment) becomes odourless. 390 (line 2)-391

Transmutation of metals (vss. 392-406).

The paste, prepared from roasting, is to be made into a ball. This ball is to be rubbed by admixture with the juice of *bījapūra* and mercury. 392

Rubbing is to be continued for four days in mortar when it loses its own character and assumes the form of a cake. This (cake), kept inside the fruit of *mātuluṅga*, is to undergo steaming for the next four days. 393

The alchemist (*narendra*) should alloy this mercury with *kānta*. The weight of mercury is to be one-eighth of *kānta*. Iron (thus treated with mercury and) dipped into liquor, is turned into silver. 394

Orpiment and mercury, mixed with the juice of *mātuluṅga*, is to be taken (chewed) with betel-leaves every day for one month. 395

This chewed substance, along with orpiment (*pītaka*) is to be smeared on the silver-foil which, when roasted thrice in *puṭa*, turns into gold. 396

Orpiment along with mercury should be pasted with the aid of the juices of betel-leaves and *mātuluṅga*. The juices of the two plants are to be applied alternately. 397

This procedure is to be performed thrice in a day (dawn, noon and sunset). Pill (suitable for the alchemical preparation) is to be prepared from this pasty mass. Silver, subjected to *puṭa* with the (pill) of orpiment, is turned into gold. 398

Orpiment and mercury, ground together, are to be deposited in heaps of paddy. After one month mercury becomes capable of standing the heat of fire. This is to be taken out after a month. He who takes it by mouth, is gifted instantly with the power of 'levitation'. 399-400 (line 1)

Orpiment, heated over the (fire of) excrements, of cow and buffalo, is to be rubbed in an iron vessel along with curd and milk. The rubbed orpiment is to be then kept in an earthen vessel. It is to be rubbed again in a vessel with the application of one of the above substances (i.e. milk and curd). 400 (line 2)-401

This pasty mass is to be roasted along with five products of buffalo over the fire of cow-dung. Roasting is to be performed until it becomes odourless. 402

Orpiment (thus rendered odourless) is to be admixed with the juice of *bījapūra*. This orpiment is to be (then) rubbed with mercury. 403

Mercury thus rubbed loses its own character and assumes the form of a cake. This (cake) is to undergo steaming for three days. Copper is to be transmuted with the aid of this mercury. The weight of mercury is to be one-eighth of the copper. The alchemist uses to turn this copper into silver by immersing it in liquor. 404-405 (line 1)

Mercury, 'fixed' with the aid of orpiment, is to be roasted with the juice of *mātuluṅga*[a]. One *prastha* of this mercury is to be taken by the wise for one month after being well-advised (by one versed in alchemical preparations). This mercury admixed with betel-leaf and orpiment, undoubtedly turns copper and lead into heavenly gold on being roasted in *puṭa*. 405 (line 2)-406

*Raktavajrīkalpa* (properties and uses of red variety of *vajrī*)

Having seen the heavenly plant known as *vajrī* (*vajrīrūpa*)[b], the excellent red juice of it is to be duly collected and placed in (inside the hole of) *kaṭutumbikā*. 407

a. It may mean 'mercury 'fixed' with the aid of orpiment is to be roasted on being kept inside the fruit of *mātuluṅga*'.
b. It can also be expressed as 'Having seen the heavenly plant bearing characteristics of the plant *vajrī*.'



**Mercury's power of 'levitation' (vss. 408-410).**

Mercury, digested with *kānta*, is to be calcined (on being kept inside the *kaṭutumbī*) with one-fourth of its weight of gold. This product is to be then rubbed with the red juice of this plant for three hours. 408

It is to be roasted in a blind crucible over the fire of wood of *khadira*. The whole substance assmues the form of a ball in the crucible. This ball, when taken in the mouth, bestows on one the power of 'levitation'. 409-410 (line 1)

**Conversion of copper into gold (vss. 410-412).**

Or mercury, O Goddess! rubbed with the red juice of this plant (*vajrī*), is to be roasted over the fire of wood of *khadira* until it assumes the form of a lump. When it is not further subjected to any change, it is to be smeared on copper-foil. 410 (line 2)-411

This (copper) steeped in the juice of red variety of *vajrī* should undergo roasting in *puṭa*. As a result, pure gold is produced from it. This gold. endowed with eleven colours, repels poverty. 412

This gold, after powdering it finely, is to be taken by the wise along with betel-leaf and an assemblage of four substances (*cāturjātaka*). 413

The use of this drug for twenty-one days cures one of all diesases. If used for six months, it bestows on one a thunder-like strong body. 414

*Uccaṭākalpa* (properties and uses of *uccaṭā*)

I shall now tell you about a *rasāyana* which is even rare to the gods. It is *uccaṭā*, the lord of herbs, which grows on the earth (i.e. land-growing). 415

**Morphology of the plant (vss. 416-417).**

The plant is furnished with four distinctive marks: It has one stalk. The colour of which resembles that of bamboo. 416

The flowers are red like the beak of parrot. The tuber resembles tortoise (i.e. tortous). These are the characteristics of the plant. 417

On mounting a tree, it (this climbing plant) can look into ten directions. After observing this characteristic of the plant, one will be able to see the other divine characters of the plant. 418

**Transmutation of metals (vss. 419-420).**

Sweet juice always oozes from it. Metals undergo transmutation on being smeared once with the aid of the juice of this plant. 419

Metals (thus treated with the juice) when roasted over fire, are at once turned into gold. 420 (line 1)

Anointing (the body with) the juice of the plant by the topmost part of nails of the finger makes man to be instantly endowed with a body showing new growth of skin, nails and hairs. Thus with the appearance of these things in different body-parts even the old are turned into young. 420 (line 2)-421

* * * * * 422

(As an effect of the juice of this plant) One is endowed with (beautiful) appearance like that of Pradyumna; attains an immense strength equal to that of ten thousand elephants; becomes intelligent, acquainted with sciences; gets cured of wrinkles and grey hair; and acquires a long, virtuous and prosperous life like that of Mārkaṇḍa. 423

Transmutation of base metals into gold (vss. 424-426).

Or leaves, flowers, fruits and roots of this plant, pounded finely, are to be thrown upon (molten) metals, which, when immersed twenty-one times in the urine of cow and roasted in intense heat, become gold of beautiful appearance (i.e. pure gold). 424-425

This (powdered) substance when smeared on copper and silver turns them no doubt into gold of good quality, which is devoid of three impurities. 426

I shall now tell you in brief (more) about the plant, please listen with great attention. 427 (line 1)

Growth of the plant (vss. 427-429).

The charming and attractive place of the Kumeru mountain which is considered as the meeting place of sacred waters (*tīrthasaṅgama*), the beautiful and auspicious region of the Himālaya, the mountainous region of Jālandhara, the holy and charming place of the Vindhya which is regarded as a place where one can attain success, the mount Candrakānta, and the table-land on the top of the mountain Hema. O Virtuous One! these are the places famous for the growth of this medicinal plant, which are venerated by gods. 427 (line 2)-429

O Pārvati! it is famous as vijayā (i.e. conquering) in the three worlds. This plant, which is honoured by the gods, bestows longevity to the great *Sādhaka*. 430

Mercury is to be digested either with *kānti* or with gold. One *karṣa* of this mercury is to be rubbed with the juice of *uccaṭā*. 431

Vss. 422: Miraculous power of the juice of *uccaṭā* which enables one to see the treasures deposited in different places of the world.



He, who takes it (i.e. mercury compounded with the plant juice) along with honey and clarified butter, becomes unconscious within a moment. The *siddhi* thereafter becomes visible in him, and he is endowed with brilliance like that of the sun. 432

* * * * * 433 (line 2)-434

Increase of transmutation power of mercury (vss. 435-436).

Or mercury that has undergone *āroṭa* 'fixation' is to be rubbed with one-fourth of its weight of the juice of *uccaṭā* for one *yāma*. 435

O Beautiful-faced! this mercury when subjected to the heat of sun's rays, becomes 'killed' by the strength of the plant and acquires the capability of transmuting hundred thousand times its weight of base metals into noble metals. 436

Or with the taking of this mercury in mouth, man becomes invisible (i.e. attains the power of making himself invisible to others). 437 (line 1)

* * * * * 437 (line 2)

*Kuṣmāṇḍīkalpa* (properties and uses of *kuṣmāṇḍī*)

In the country of Kaṅkaṇaka there exists the abode of goddess Bhagavatī. In the north-eastern side of the place of the goddess there is a cave known as Dhanvantarī (or the cave of Dhanvantarī). 438

There grows the heavenly plant (i.e. medicinal plant) called *kuṣmāṇḍakī*. It is the delight of the world and is conducive to health. 439

Juice of this heavenly plant is to be extracted by rubbing its leaves with hands of one in a good state of mind. Undoubtedly the hands become vermilion (red) in colour. 440

Transmutation of iron and mercury into gold (vss. 441-443).

The genuineness of the plant when is thus tested, its red juice is to be smeared upon iron. This iron, deposited inside the fire, is to be roasted in intense heat. Iron is thus turned into gold of best quality, which is suitable for the ornaments of the gods. 441-442 (line 1)

Vss. 433 (line 2)-434: Supernatural power to combat with divine and semi-divine beings acquired from the taking of this plant product.

Vss. 437 (line 2): Mercurial drug conferring the power to move in the world of semi-divine beings.

After extracting the juice of the plant mercury is to be rubbed (with this). Mercury, by the potency of this heavenly (i.e. medicinal) plant, assumes the form of gold of charming lustre[a]. 442 (line 2)-443 (line 1)

Thus convinced of the properties of the plant, it is to be used internally for a month. 443 (line 2)

He who uses it is undoubtedly endowed with an appearance resembling god Kāmadeva. If used for six months persons of both sexes are cured of all diseases. 444

Undoubtedly a heavenly appearance is attained by one who uses it (juice). Internal use of this plant product is to be followed by a diet of goat's milk. 445

Tin as transmuting agent (vs. 446).

Mercury becomes 'fixed' when treated with this plant (i.e. plant juice). Again tin is to be 'killed' with the aid of this mercury. This tin of best quality on being 'killed' (thus) achieves the power of transmuting thousand times its weight of base metals into noble metals. 446

* * * * * 447-448.

*Īśvarīkalpa* (properties and uses of *īśvarī*)

O Pārvati! I shall now tell you about the greatness of the plant *īśvarī* and the preparations made of it. Please listen with attention. 449

Morphology of the plant (vss. 450-451).

The characteristics of this plant will be now stated. The stalk of this plant is black; its leaves are like that of the betel-leaf. 450

The flowers are yellow like gold. These are the characteristics of the plant. It envies poverty; that is why it is called *īśvarī* (i.e. the subduer of prosperity). The plant is called *nāgadamanī* as it overpowers snake. 451-452 (line 1)

* * * * * 452 (line 2)-457

This plant product, when applied into the nose and on the palms, removes all poisons, whether of vegetable or of animal origin, from the human body. It can drive away any quantity of poison penetrating the human body. 458-459 (line 1)

a. It may also indicate 'base metals treated with this mercury assume the form of gold of charming lustre by the potency of this heavenly plant'.
Vss. 447-448: Tantrik rites to be performed for attaining success with this plant.
Vss. 452 (line 2)-457: deal with certain miraculous powers of the plant.



*Īśvarī*, taken along with clarified butter, cures *jvālāgardabha* (a kind of pimple), *lūtā* (cutaneous disease caused by moist exudation of a spider), diseases caused by insect poisons, bad types of itches, eruptions related to fistula and virulent type of scrofula. 459 (line 2)-460

This plant taken in combination with urine (probably of cow) repels eighteen varieties of leprosy. 461 (line 1)

Solidification of tin (vss. 462-463).

This plant substance, admixed with clarified butter, is to be used either in the form of a solid preparation or of a potion. If taken for a year, the birth of a long-lived and beautiful child even to a barren woman is evitable. 461 (line 2)-462 (line 1)

(Powdered roots of) This plant is to be thrown on molten tin. (After processing thus) This tin is to be immersed in the juice of the (root of this) plant. Tin, on being treated three times with powdered root of *īśvarī* (possibly immersion in the juice of the root every alternately is indicated), becomes firm and solid. 462 (line 2)-463 (line 1)

Mercury treated with the juice of *nāginī* is instantly amalgamated with *bhramara* type of iron. This mercury, rubbed and heated in steam with the juice of *nāginī*, acquires the capability of transmuting all metals. One-sixteenth part of this paste of mercury (i.e. the weight of the paste of mercury is to be one-sixteenth of the weight of metals) is endowed with the power to 'penetrate into all metals. 463 (line 2)-464

Mercury's power to transmute metals (vss. 464-465).

The root along with leaf (of this plant) on being plucked is to be made into a paste with *yavakṣāra*. Then mercury, rubbed (with the paste), is to be saturated in the juice of *arka*. 465

Afterwards, a paste is to be (finally) prepared with the admixture of the juice of *muni*. The paste of mercury so prepared acquires the power of transforming twenty times its weight of base metals into noble metals. 466

Paste of mercury —and its transmutation power (vss. 465-470).

Copper-leaves soaked in the juice of *nāginī* and smeared with this paste are to be dissolved on being immersed ten times (in the juice of this plant). Copper treated in this way becomes purified. 467

Purification of all metals is to be done with the aid of the leaf juices of *kumārī*, *brahmasomā* and *nirguṇḍī* (by adopting the methods just stated above). These metals will be converted into gold on being treated with the aforementioned paste, one-sixteenth of weight of metals (to be transmuted). 468-469 (line 1)

The amalgam of lead and bell-metal, as also zinc combined with realgar on being dissolved by immersion ten times in the juice of the plant (*nāginī*), become purified. (Then with the aid of the above paste they are turned into gold). 469 (line 2)-470 (line 1)

Purification of copper (vss. 470-472).

Copper treated with the 'essence' of *loṇāra*, is to be immersed three times in the juice of *punarnavā*. It is to be (then) immersed respectively in the juice of *nāginī*, milk and urine of goat. Each time it should be immersed thrice. 470 (line 2)-471

Thus applying this process seven times, copper attains purification. This copper is to be then admixed with silver. The wise should liquefy mercury with the aid of this silver. 472

Transmutation of silver into gold (vs. 473).

The compound of the two substances will be treated in two stages with equal parts of one-fourteenth of its weight of silver. Gold of best quality and with the lustre of the rising sun is produced (from this silver-mercury compound). 473

Mercury's power to 'swallow' mica in *nirmukha* stage (vss. 474-475).

Mercury, rubbed with the juices of *nāginī*, *nirguṇḍī* and *apāmārga*, the milky juice of *snuhī* and five varieties of salt, is to be made into a ball. This lump is subjected to steaming for seven nights. By this process, mercury attains the power of 'swallowing' mica without being endowed with a *mukha*. 474-475

* * * * * 476-477

Any undertaking relating to the mercurial preparations and alchemical operations, becomes successful by means of *īśvarī*. There is no doubt about that. Thus it is said by the Lord of the gods. 478

*Rasas* (chemical substances) and other substances which are to be employed for internal uses, superior and inferior *rasas* (minerals), poisons and semi-poisons and metals gradually attain perfect purification on being treated (with the aid of the juice of this plant). 479

O Goddess! mercury which is enunciated by Īśvara (Śiva), never holds the capacity of transmuting, 'killing' and 'penetrating' (the metals) if it is not treated with the juice of this heavenly plant. 480

When this drug is to be taken internally, it should be followed by a diet containing milk and *ṣaṣṭika* rice. I shall now tell you about the 'fixation' of mercury with this (plant) by which the *Sādhaka* gains success (in his undertakings). 481

Vss. 476-477: deal with religious rites which are to be performed before plucking the plant.



One *pala* of mercury with an equal quantity of mica, extracted juice of *nāginī* and urine of goat — these are to be boiled over fire to prepare a decoction of it. O great Goddess! copper is to be rubbed with this decoction. The ball, prepared from this rubbed product, is to undergo the process of steaming for one day. 482-483

Mercury's power of 'invisibility' (vs. 484).

Small balls are then to be prepared (out of this steamed product) which attain the capacity of transmuting all metals. With these small balls in the mouth, one can make oneself invisible. 484

* * * * * 485 (line 1)

Thus, as in the case of copper (vide vs. 483), an amalgam of mercury and mica is to be rubbed. Rubbing and steaming are to be performed alternately for seven times. It (the mass) is to be then calcined for seven nights according to rules. 485 (line 2)-486

Increase of mercury's power of transmutation (vss. 487-490).

O Beautiful lady! if these processes are undertaken for two weeks, mercury becomes capable of transforming sixty-four times its weight of base metals into noble metals; if they are undertaken for three weeks, mercury becomes capable of transforming hundred times its weight of base metals into noble metals. By undertaking this process for four weeks mercury becomes capable of transforming myriad times its weight of base metals into noble metals. 487

By five weeks' application of this process, mercury is endowed with the capacity of transforming hundred thousand times its weight of base metals into noble metals; by six weeks, mercury becomes capable of transforming ten hundred thousand times its weight of base metals into noble metals; by seven weeks' application, mercury becomes capable of transforming ten million times its weight of base metals into noble metals; by eight weeks, mercury attains the power of transforming hundred million times its weight of base metals into noble metals. 488

On the ninth week, mercury weighing one *guñjā* is capable of transforming ten million times its weight of base metals into noble metals. On the tenth week, one *sarṣapa* weight (i.e. very little quantity) of mercury becomes gifted with a capacity of transforming hundred million times its weight of base metals into noble metals. 489

Vs. 485 (line 1): deals with increase of virile power through oral administration of pills.

On the eleventh week, mercury acquires the power of transmuting base metals into noble ones by its 'smoke'; on the twelfth week, mercury is considered as *mahārasa.* 490

Any metal (or any other else) which comes in contact with this *mahārasa*, attains transmutation without fail. Thus (various) uses of the juice of *nāginī* are narrated by me in brief. 491

*Tṛṇajyotikalpa* (properties and uses of *tṛṇajyoti*)

This plant is always glowing at night and resembles gold. 492

The root of this plant is to be rubbed with milk. The milk becomes red within a moment. This is the characteristic of the plant. 493

Anyone, who takes this milk for three days, is recovered from all diseases. If he takes it for twenty-one days, he is endowed with great strength. 494

Transmutation of copper into gold (vss. 495-496).

The root of this plant, rubbed successively with milk and the juices of *bhṛṅga* and *mātuluṅga*, is to be made into a paste. Copper-foils, smeared with this paste, become gold with the lustre of the egg of a tortoise. 495-496

* * * * * 497-498 (line 1)

Increase of transmutation power of mercury (vss. 498-499).

Thin leaves of copper, half of the weight of mercury, are to be heated over fire. Mercury, when calcined with this copper, consumes it instantly. 498 (line 2)-499 (line 1)

Mercury, when calcined with seven times its weight of copper, assumes a bright appearance (*pūta*) and when calcined with nine times its weight of copper, acquires the capability of transmuting ten million times its weight of base metals into noble metals. 499 (line 2)

Mercury as an elixir (vs. 500)

O dear! thus the mercury is called elixir (*rasāyana*) from its treatment with metal (copper) so that the latter is exhausted within the contents of the former and later blended with it by calcination. This procedure is also to be followed in the case of gold and other metals (for the preparation of *rasāyana* with mercury). 500

Vss. 497-498 (line 1): deal with miraculous power of invisibility obtained from the collyrium prepared from the root of *tṛṇajyoti*.



*Vīrākalpa* (properties and uses of *vīrā*)

This (plant), the uncomparable one in potency (*ekavīrā*), is a creeper. The structure and leaves of the plant characterize it as such (creeper). It is famous as furnished with bulbs arranged in line on the stems in the form of a garland (*mālī*) and (the bulbs) oozing milky juice when split or broken. 501

Growth of the plant (vss. 502-503).

It grows in the country of Joṅgala and particularly in Malaya (i.e. Malabar country). It is frequently found in the forest of the Vindhya mountain. This excellent medicinal plant also grows on the Malaya and Mahendra mountains. 502-503 (line 1)

* * * * * 503 (line 2)-504 (line 1)

Rejuvenation and longevity compound (vss. 504-505).

The juice of this plant and mercury, rubbed together, are to be taken for twenty-one days according to the existing rule. His intellect increases, he, who does so, and is endowed with perpetual youth and a beautiful appearance. 504 (line 2)-505

He enjoys a long life of five hundred years without suffering from any disease and facing any calamities. He acquires strength like that of an young elephant. 506

I shall now tell you about the 'fixation' of mercury, by which the *Sādhaka* attains *siddhi*. One *pala* of mercury, one *pala* of mica, expressed juice of this medicinal plant (*vīrā*) and urine of goat — all these substances are to be ground together in a mortar. A paste is to be prepared from this. This paste is to be steamed over intense fire. 507-508

Properties of mercury underwent *khoṭa* 'fixation' (vss. 509-516).

After rubbing (of these steamed product) in smooth and polished stone mortar it is to be macerated and rubbed in succession. Within a day mercury undoubtedly attains the stage of *khoṭa*. 509

With the application of these processes seven or eight times[a] it (mercury) is turned into *mahārasa*. 510

Half *guñjā* of *mahārasa*, if taken by one with clarified butter and honey, one will acquire the power of even shaking the mountains. 511

Vss. 503 (line 2)-504 (line 1): Eulogy of the plant.

a. *Saptāṣṭa*, means seven or eight. In the context of a day and night in the previous verse, it may mean seven or eight days and nights.

Mixture of paddy and mica (*dhānyābhra*), root of the plant (*vīrā*) and mercury, ground in mortar stone, is to undergo the processes of steaming (at first) and (then) 'swooning' again. 512

These two processes are to be continued until mercury attains the stage of *khoṭa*. He (who takes this mercury internally) becomes like Bṛhaspati and overcomes the world like *Siddha* (i.e. he who has attained the eight *siddhis*). 513

Mercury, rubbed with the expressed juice of this plant and steamed over gentle fire, is to be rubbed repeatedly. 514

One *biḍālapada* of this mercury and powdered roots of this plant are to be taken by the wise in combination with clarified butter and honey. He, who takes this drug, becomes omniscient and worshipped by the gods like Bṛhaspati, attains brilliance like the rising sun and acquires *siddhi* and prosperity. 515-516

*Devadālīkalpa* (properties and uses of *devadālī*)

He, who uses this plant, should subsist on milk only, observes vows and leads an austre life. The plant bestows perfection in all undertakings performed by men and destroys all types of diseases. 517

It is famous as *devadālī* in the world. It removes senility of the *Ṛṣis* (celestial class), of human beings and all others. 518

* * * * * 519 (line 1)

The root, and no other parts of this plant, acts as *rasāyana*. There is no need for uttering of innumerable *mantras* (mystic syllables) before using it for any operation. 519 (line 2)

* * * * * 520

I shall now speak about the characteristics of the plant and also about its charming appearance The colour resembles that of *ghoṣavatī*, so also the leaves. 521

(Fruit of) The plant contains bitter juice like (the fruit of) *karkoṭaka*. The flowers, which are pleasant, bear resemblance to that of the plant (*karkoṭaka*). The plant is widely distributed in different parts of the country and characterized by its four types of flowers. 522

Vs. 519 (line 1): Origin of the plant.
Vs. 520: Eulogy of the plant.



This auspicious plant, matured, is to be plucked in the months of Mārgaśīrṣa (November-December) and Kārttika, on the occasion of either the full-moon day, the thirteenth day of the bright half of the month, a solar eclipse, or the fifth day of the dark half of the month, according to existing rules (for plucking). This plant is to be specially plucked on the day when the Puṣya asterism is in conjunction with the moon. 523-524

Leaves, flowers and roots of this excellent medicinal plant are to be taken. The wise should powder the (desired parts of the) plant after drying it in shade. 525

This powder, macerated in the juice of this plant and deposited in an iron vessel, is to be kept constantly near fire for fifteen days. 526

After roasting, it is to be enveloped in a *puṭa* and purified by processes of emesis and purgation. It is then to be dipped in cow's urine. 527

The *Sādhaka* should then undergo (self-purification by means of) purgation, take this plant product along with honey and clarified butter on an auspicious day, when occurs conjunction of star with the moon. 528

If it is taken for three weeks, the *Sādhaka* is endowed with an immense power of holding up the earth. By taking this drug for four weeks he becomes free from wrinkles and grey hairs, and is cured of all diseases. He lives a long life of three hundred years. By taking this drug for six months, he enjoys a long life of thousand years. 529-530

* * * * * 531-532

Three years' use of the juice of *devadālī* along with the juice of *lakṣmaṇā*, repels death. 533

Six months' use of the juice of this plant along with honey, clarified butter, and the juice of *āmalakī* makes one intelligent and having a good memory. 534

Five parts of *devadālī*, dried in shade, are to be powdered. One *biḍālapada* of this powder is to be taken with hot water. Gout, splenetic disease and all other diseases are cured by the use of this drug. 535-536 (line 1)

* * * * * 536 (line 2)-540

Vss. 531-532: Miraculous power attained from the intake of the plant product.
Vss. 536 (line 2)-540: Power of subjugation acquired by one using this plant product.

Alchemical uses of the juice of *devadālī* (vss. 541-542).

The juice of *devadālī* and sulphur are to be mixed together. This product liquefies all metals and 'fixes' mercury. 541

Silver, treated with gold, becomes gold of beautiful lustre (with the aid of the compound of sulphur and the juice of the plant). 542 (line 1)

*  *  *  *  * 542 (line 2)-545

*Pītadevadālīkalpa* (properties and uses of yellow flowering *devadālī*)

*  *  *  *  * 546

Five parts of (yellow flowering) *devadālī*, dried in shade, should be finely ground after purifying it with the utterance of *mantras*. 547

This powder, along with clarified butter and honey, is to be taken by one who is pure in body, who practices austerity and subdues his passion. 548

Six months' administration of this drug makes him intelligent and handsome. He becomes like Bṛhaspati and enjoys a long life of three hundred years. 549

*  *  *  *  * 550-553

The fruit and root of yellow (flowering) *devadālī*, rubbed with cow's urine, if applied on snake-bitten parts of the body, drives away instantaneously the poison from that part. 554

*  *  *  *  * 555-557

Solidification of tin (vs. 558).

The powdered fruit and root of (yellow flowering) *devadālī* and excellent fruit of *īśvarī* are to be thrown upon (molten) tin. Thus treated seven times, tin becomes solidified. 558

The powdered fruit and root of (yellow flowering) *devadālī*, macerated in the juice of *nirguṇḍī* and shaped into pills in the form of a gram are to be dried in shade. These are to be used as errhine. 559-560 (line 1, first hemistich)

*  *  *  *  * 560 (line 1, second hemistich—line 2)

Vss. 542 (line 2)-545: deal with certain magical and miraculous aspects.
Vss. 546: Plucking of the plant in the same manner as that of *devadālī*.
Vss. 550-553: Uses of the plant product for easy child-birth and increase of virility.
Vss. 555-557: Power of subjugation acquired by one using this plant product.
Vss. 560 (line 1, second hemistich-line 2): Miraculous power of the pills to drive away demonical being.



These balls (used as errhine) repel all types of senility. There is no doubt about that. 561 (line 1)

*  *  *  *  * 561 (line 2)-562

Alchemical uses of the juice of yellow flowering *devadālī* (vss. 563-564).

The juice of (yellow flowering) *devadālī* and sulphur, mixed together, liquefies all metals and 'fixes' mercury. This compound in combination with *bīja* (i.e. seed gold) is turned into gold of beautiful lustre. 563-564

*Kaṭutumbīkalpa* (properties and uses of *kaṭutumbī*)

Īśvara said:

O my son! I shall now tell you about the great secret of this excellent medicinal plant; this should be kept in great secret. By means of this plant the *Sādhaka* enjoys success in his undertakings. 565

*  *  *  *  * 566-567 (line 1)

People, who are ignorant about the properties of the plant, does not know that the plant affects in the same way like mercury (*lokeśa*) when taken internally. 567 (line 2)

Extraction of oil from *kaṭutumbī* (vs. 568).

The seed of *kaṭutumbī* finely powdered is to be macerated in the juice of *dhātrī* for twenty-one days. 568

This macerated product, along with (the juices of) *viśvabheṣaja* (dry-ginger) and *payasvinī* (abounding in sap, i.e. *kaṭutumbī*), is to be placed in the *tailayantra* where the oil is to be extracted by the experts. 569

Increase of power of mercury (vss. 570-571).

Mercury is to be 'swooned' by rubbing it once with the aid of this oil. It (mercury) is to be then kneaded with the same oil for twenty-one days. 570

By this process mercury becomes a *mahārasa* with a heavenly appearance and heavenly glow. It attains the power of dissolving all metals and a capacity for transmuting base metals into noble ones by mere 'touch'. 571

The oil of *kaṭutumbī* admixed with mica drives away wrinkles and grey hair within seven nights. 572

Vss. 561 (line 2)-562: Magical power of invisibility obtained from the collyrium prepared with this plant and other substances.
Vss. 566-567 (line 1): Origin of the plant.

By the use of this for six months one can even acquire the power of noticing even the (minutest) holes of the earth, attains the strength of an young elephant and lives a long life of three hundred years. 573

Extraction of oil of *indravāruṇī* (vss. 574-575).

Powdered seed of *indravāruṇī*, rubbed seven days with the juice of sprouting seed of *palāśa* and macerated again and again in the same juice, is to be deposited in the *tailayantra* wherein its oil is to be extracted carefully. 574-575

Mercurial drug conferring *siddhi* (vss. 576-577)

One part of this oil, two parts of mercury (which has been mentioned earlier vide vs. 571) and four parts of *ayaskānta*, mixed together, is to be infused in the juice of this plant (*kaṭutumbī*). 576

This product is (then) kneaded with the juice of this plant and used along with a diet consisting of milk for twenty-one nights. The *siddhi* which is thus obtained as a result of taking this drug, is so marvellous that it cannot be observed by naked eye. 577

* * * * * 578

*Kṣīrakañcukīkalpa* (properties and uses of *kṣīrakañcukī*)

(The plant) *Kṣīrakañcukī* is famous as medicinal plant. It is worshipped by the gods. This plant is to be plucked on an auspicious conjunction of Puṣya star with the moon according to the rules laid down in the *Śāstras* (scriptures). 579

* * * * * 580

*Kṣīrakañcukī*, plucked with the help of a sharp piece of wood of *khadira*, is to be powdered finely. This powder taken along with three myrobalans, clarified butter and honey for twenty-one days, makes one endowed with (newly grown) nail and hair. 581-582 (line 1)

If it is taken with milk, one will gain an appearance of a sixteen year old boy. And if this is taken for one year, one is endowed with the strength of an young elephant. 582 (line 2)-583 (line 1)

I shall now tell you about other properties of the plant. It will surely create confidence in one's mind. 583 (line 2)

Vs. 578: Propitiatory *mantras* for attaining success using *kaṭutumbī*.
Vs. 580: Propitiation of the plant *kṣīrakañcukī*.



Transmutation of base metals into 'impotent' gold (vss. 584-586).

Mercury, half of the weight of *kṣīrakañcukī*, rubbed with this plant product, is to be kept exposed to sun-rays. The juice of this plant is to be then applied to mercury again and again. 584

Then mercury and the milky juice of this plant, are to be placed inside a bulb of this plant. This bulb, containing mercury, is to be dipped into the milky juice of the plant and then roasted with great care. 585

This (roasted) mercury, treated with sixty-fourth of its part of *bīja*, undoubtedly attains the power of transmuting base metals into 'impotent' gold. 586

Transmutation of copper and lead into gold (vss. 587-589).

The powder of *kṣīrakañcukī*, (gold) pyrites, sulphur, *vimala*, mercury, cinnabar and mica ground together, is to be roasted in a closed crucible after having worshipped the *Siddhas* properly. The roasted mass can transmute hundred times its weight of copper into gold. Gold of beautiful lustre can be produced from this copper. 587-588

With the aid of this roasted mass, gold can be produced also from lead. There is no doubt about that. This roasted product surely 'fixes' silver and gold pyrites as well as tin. 589

Increase of transmutation power of mercury (vs. 590).

Mercury, 'exhausted' with the juice of the plant (*kṣīrakañcukī*), *kānti*, gold and mica and blended with these substances, attains the power of transmuting all metals by mere 'touch' within a moment. 590

*Rudravantīkalpa* (properties and uses of *rudravantī*)

Morphology of the plant (vss. 591-592).

The plant has four varieties: red, yellow, black and white. It possesses leaves like that of gram, the flowers also resemble the same. 591

The leaves bear golden spots. This excellent medicinal plant is famous for 'fixation' of mercury. 592

What is more, people who suffer in many ways attain a good state when strengthened with this plant. 593

The root along with leaf (of this plant) is to be plucked on an auspicious day, having an auspicious star in the bright fortnight, with great care and for the betterment of one's self. 594

The plant product (possibly the juice or powder of the above-mentioned parts is indicated here) is to be placed in the (hole of) *kaṭutumbī* and, after stirring it

with honey, is to be taken internally. One *biḍālapada* of this product is to be taken for one month. During this period one should avoid oil. Thus he becomes endowed with a long life. 595-596 (line 1)

The juice of *rudantī*, admixed with honey and clarified butter, if taken for six months, makes one endowed with a thunder-like (strong) body. 596 (line 2)-597 (line 1)

Five parts of *rudantī* macerated in honey and clarified butter, * * *, when taken by one even observing no restriction for food articles, surely bestows him hundred years of longevity. 597 (line 2)-598

Transmutation of copper into 'impotent' gold (vs. 599).

Five parts of *rudantī*, ground with gold and thrown into melted copper, makes it turned into 'impotent' gold. 599

Transmutation of silver into gold (vss. 600-602).

Mercury, (gold) pyrites, *vimalā*, realgar, sulphur, cinnabar and amalgam of gold and mica are to be mixed thoroughly with the juice of *rudantī* for seven days. This is to be smeared on silver-foils which, on roasting them over fire of cow-dung and dipping in the juice of this plant (*rudantī*), become gold of beautiful lustre. 600-602 (line 1)

Expressed juice of the leaves of *rudantī*, embedded in liquid gold and admixed with copper [a], is to be smeared on copper-leaves which are to be then roasted in *puṭa* by one who is endowed with good fortune. Thus smeared and roasted three times, copper can be turned into gold. 602 (line 2)-603

*Somarājīkalpa* (properties and uses of *somarājī*)

The seeds of *somarājī* are to be unhusked, powdered and deposited in hot water for three days. 604

For five days this powder is to be kept in cow's urine, in honey for the same period, twelve days in milk (of cow), fifteen days in clarified butter and thirty days in the juice of *dhātrī*, successively. 605-606 (line 1)

(After it has become saturated with these liquids) The powder is to be taken on a day in bright fortnight. It is to be taken daily only with the diet of milk. If used for three months, it repels wrinkles and grey hair, and in one year, it makes one devoid of senility and diseases. 606 (line 2)-608 (line 1)

*a.* It may mean "ground with mercury" if the term *sūtaka* is taken instead of *śulvaka*.



Conversion of tin and lead into silver (vss. 608-610).

Five parts of *vākucī*, ground in sour gruel, is to be made into paste. Tin, liquefied, is to be poured in it. If repeated for seven times, it becomes transmuted into silver. 608 (line 2)-609

Mercury and sulphur are to be rubbed in the oil of *vākucī*. Lead can be turned into silver on being treated with one-twelfth of its weight of the paste. 610

* * * * * 611

*Dakṣiṇadeśatāmravarṇakalpa* (properties of copper-coloured earth of the southern region)

In the south (*saṅgamabhāga*) of (the place of) Lord Cyavana in the village of Tillāpada, red earth is found. 612

Transmutation of silver into gold (vss. 613-614).

Silver, enveloped with this earth and roasted in *puṭa*, is turned into pure gold. 613 (line 1)

In the west (land) of Cyavana there is the Pāṇḍava division. By digging this region, saline earth is obtained. Silver, enveloped with this earth and roasted, becomes gold of charming colour. 613 (line 2)-614

* * * * * 615-617

*Mayūragirakalpa* (alchemical and chemical preparations with the substances obtained in the mountainous region of Mayūragira)

In the southern region, there is a city called Karahāṭa. The mountain Mayūragira is situated towards the west of this city. 618

* * * * * 619-627

Red variety of mercury and its transmutation power (vs. 628).

Thus one observes (after passing through a number of miraculous objects on the way through the wonderful cave in the mountainous region of Mayūragira) red variety of mercury contained in a well (hole ?) which (sap) possesses the capability of transforming thousand times its weight of any substance into another (probably indicating metal). This sap is to be taken in the (cavity of) gourd by the foremost of the *Sādhakas*. Ten *palas* of this juice, used internally, makes one attain *dehasiddhi*. 628-629 (line 1)

* * * * * 629 (line 2)-650

Vs. 611: Propitiation of the plant *somarājī*.
Vss. 615-617: Natural features of the region surrounding the place of Cyavana.
Vss. 619-627: Miraculous objects which abound in the mountainous region of Mayūragira.
Vss. 629 (line 2)-650: Natural resources, like, stones, mineral substances, etc., of the region of Mayūragira. Also deal with certain religious practices.

*Nāgamaṇḍalakalpa* (alchemical preparations with the aid of different products of Nāgamaṇḍala)

There is the well-known region of Pāriyātra (i.e. mount Pāriyātra), in the north of which flows the river Pāra. Near the river, in the east, there exists the Nāgamaṇḍala (i.e. the mount Nāga encircled with a group of mountains) which is famous in the three worlds. 651

The way on which the Nāgamaṇḍala is situated abounds with all sorts of natural resources which confer perfection in all undertakings (related to alchemical operations) and which are in existence from ancient times. (In this mountainous region) The great rivers flow in full stream with their sacred waters. These are the Candrabhāgā, the Gaṅgā (Ganges), the Narmadā and the Sarasvatī. 652-653 (line 1)

The mountain (i.e. Nāgamaṇḍala) is furnished with four peaks.[a] These are respectively the Piṅgala (i.e. tawny coloured), the Karvura (i.e. variegated), the Sunanda (i.e. charming) and the Nāgamaṇḍala itself. These are the famous peaks of the mountain. Now listen about their respective lords (i.e. the mountains to which these peaks belong). 653 (line 2)-654

* * * * * 655-656

These are the (encircling) mountains in the Nāgamaṇḍala where (it is stated) the great *liṅga* form of Śiva, known as Vīrabhadra, exists. 657

He is stated to have appeared there from the *rasakūpa* (cave containing mercury) through a path in the nether world. 658 (line 1)

* * * * * 658 (line 2)-663

The *rasas*, the abode of mercury (*rasakūpa*), and the miraculous articles, which confer longevity and wealth, abound here. 664 (line 1)

* * * * * 664 (line 2)

The excellent medicinal plant and the substances which act as the bestower

a. 'Peaks' here stand for encircling hills.
Vss. 655-656: Names of the respective lords of the four mountains.
Vss. 658 (line 2)-663: Names of different miraculous objects of the Nāgamaṇḍala region.
Vs. 664 (line 2): deals with divine and semi-divine beings of the Nāgamaṇḍala region,



of longevity and of the objects ensuring success in all undertakings — all these exist in (the region of) this excellent mountain (i.e. mountainous region). 665

I shall again speak about the peaks and their respective locations. The Kapila, the lord of the mountains, is situated in the north (of the Nāgamaṇḍala region). 666

The Karvura is located in the east (of the Nāgamaṇḍala region). The Nāgamaṇḍala is in the southern part of (the above region). To the western side of the region is the Sunanda, which is also known as the Vyāghra. 667

Between the (mountains of) Vyāghra and the Piṅgala passes the great river Gaṅgā (Ganges). The Candrabhāgā flows between the Piṅgala and the Karvura. In between the Karvura and the Nāgamaṇḍala, the Sarasvatī has made her path. In the south flows the river Pāra as has been stated before. 668-669

Transmutation power of mercury (vss. 670-671).

In the north-eastern side is the great river Kulā in the midst of which there occurs the confluence (of other rivers). The temple of Mahādeva exists at the confluence. In this temple are deposited all kinds of *siddhidravyas* (objects conferring *siddhis*) and a flask containing mercury. By the favour of Śaṅkara this mercury is found to possess the power of transforming ten million times its weight of base metals into gold and silver. 670-671

Brightening the lustre of the silver (vss. 672-673).

There exists a pond full of clear water on the bank of the river Śoṇa. The *Sādhaka* with an attentive mind should collect soil from this pond. 672

Silver, made into a lump with the soil of the pond, when roasted, assumes the lustre like the lord of asterism (i.e. moon). 673

Anybody, taking this soil internally, gets swooned showing the symptoms of falling down, quivering and loss of consciousness. Milk is given for quenching his thirst. 674-675 (line 1, first hemistich)

* * * * * 675 (line 1, second hemistich — line 2)

Rejuvenation and immortality (vs. 676).

Six months' use of this soil as a drug makes one undecaying and immortal. His appearance becomes like that of a sixteen year old boy, and he gets cured of wrinkles and grey hair. 676

Vs. 675 (line 1, second hemistich—line 2): Power of invisibility obtained from the soil taking internally.

Having covered a distance of three hundred footsteps in the north-eastern region (of the river Śoṇa), one finds a lake situated on the (mountain) Piṅgala. 677

Silver-coloured soil and its property of transmuting lead into gold (vss. 678-680)

The charming silver-coloured soil is to be obtained by digging one *vitasti* into the bed of the lake. 678

The soil is to be roasted over the fire of *khadira* (wood). Thus roasted, it emits excellent fluids. The foremost of the *Sādhakas* can convert hundred times its weight of lead into charming and fiery coloured gold. There is no doubt about that. 679-680 (line 1)

The river Candrabhāgā having its origin on the mount Karvura flows in this region where there exists an umbragious tree (*chāyātaru*) and a well containing *rasa* (i.e. mercury). All the varieties of *rasa* (mercury), having the power of transmuting all objects, are deposited in the well. 680 (line 2)-681

* * * * * 682-692

Uses of the golden-coloured stones (vss. 693-694).

On the bank of the Narmadā are found the golden coloured stones (probably these indicate gold pyrites) having the appearance of a fowl's egg. One such stone is to be collected. This is to be (then) pounded and again dissolved. These two processes are to be performed repeatedly. 693

Red blood-like juice oozes from this. Mercury, rubbed with this juice, becomes endowed undoubtedly with the power of transmutation of metals. 694

A pond is found to exist there. In the north of (*śiraḥsthitā*) this pond, is the river Narmadā. In this pond there is a great *kuṇḍa* (hole) containing *kṣāramṛt*. 695

Transmutation of copper into gold (vs. 696).

Copper, smeared with water of that *kuṇḍa*, is to undergo roasting and is turned into gold by combining with odoriferous matter contained in the water. 696

Properties of 'black preparation' of mercury (vss. 697-698).

The wise should grind bright stone resembling the shaved human head. Maceration of this powdered substance along with mercury (*nṛkapāla*)[a] is to be performed with the aid of honey. 697

Vss. 682-692: Description of the *chāyātaru;* miraculous power of the collyrium prepared from margosa leaves, clarified butter, etc.

a. The word *nṛkapāla* has been taken here as suggestive sense of Śiva, which in alchemical texts, stands for 'mercury'.



Mercury, thus treated, takes the form of collyrium and is endowed with the 'essences' of all metals (*sarvasāttvika*). This mercury is to be smeared on the leaves of copper after keeping it inside (the hollow of) gourd for twenty-one days. Copper, when roasted over fire, becomes gold. 698

* * * * * 699-701

*Candrodakakalpa* (properties and uses of moon-water)

I shall now tell you in brief the ways of application of moon-water by which men attain success (in alchemical preparations). The means, which are to be told, have not been expressed before. O Goddess! listen to this. 702

Excellent water is produced in the mountainous regions, like those of the Mahendra, the Malaya, the Amarakaṇṭaka, the Hariścandra, the Śrīśaila, the Gandha-parvata[a], the Trikūṭa, the Alakā and the Himavat-parvata, and also in the excellent paddy-growing field. 703-704

The water decreases with the waning of the moon and increases with its fuller manifestation[b] The water is to be collected on a full-moon day. 705

* * * * * 706-712

(After performing the prescribed rites and rituals) The stones, which are on the surface of the place of deposition, have to be lifted and the water repeatedly collected. This water (in a vessel) is to be kept in the proximity of watery-place (? possibly it refers to 'cooling place') by one who is fearless and steady-minded. 713

(Afterwards) The water is to be kept in a vessel anointed with borax. This vessel is to be placed inside the earth. The place should be lonely and free from air-current. 714

* * * * * 715 (line 1)

Vss. 699-701: Description of *chāyātaru* grown in the mountainous region of Piṅgalaka.

a. It refers to Gandhamādana mountain.

b. The property of water becomes feeble with the waning of the moon and increases with its fuller manifestation.

Vss. 706-712: Miraculous effects of moon-water — tantrik rites for worshipping the place of deposition of moon-water before collection of the latter.

Vs. 715 (line 1): Offering of oblation, meditation, etc., for preservation of and drinking of this water.

He, who drinks one *pala* of this moon-water with clarified butter and honey on an auspicious day, with meditation and propitiation of the moon, becomes unconscious till the moon appears, when he will be alleviated by the rays of the moon. 715 (line 2)-716

The water on being digested, milk is to be drunk. Cow's milk is said to be the best in this case. This is to be drunk by one, who has subdued his passion and whose food is only milk. The quantity of this water is to be increased day by day. 717

If taken for twenty-one days, one gains power like that of Indra. One month's use makes one free from physical decay and senility and confers immortality. 718

(*a*) 'Fixation' of mercury
(*b*) Increase of transmutation power of mercury (vss. 719-725).

Gold, mica, mercury, powder of *kānta* and moon-water, mixed well and roasted over fire, makes mercury attain the stage of *khoṭa* 'fixation'. 719

By the 'touch' of this mercury all metals are transmuted. Metals when treated with this mercury and roasted in fire, become gold. 720

Gold, mica and mercury, mixed well with this water, is to be roasted in a crucible. This 'fixes' mercury. 721

This mercury becomes endowed with the power of transmuting hundred times its weight of copper into gold. Combined with silver and mica, it will be excellent for 'fixation' of tin. 722

This mercury, after calcination and blending with *bīja*, is to be macerated in this water, the latter's weight being twice, thrice or five times (of the weight of mercury). 723

It (mercury) is to be 'killed' in the *bhūdhara* apparatus. This mercury is to be treated (again) in the *mahītala* (i.e. *medinī* apparatus) with the aid of *bīja*. By rotating this operation six times with the application of *bīja*, one-sixth of the weight of mercury being utilized equally in each operation, mercury becomes endowed with a capacity of transforming ten million times its weight of base metals into noble metals. 724

This process, continued for twelve times (with the application of *bīja*, one-twelfth of the weight of mercury being utilized equally in each operation), enables mercury to have a capacity of transmuting base metals into noble metals by its mere 'touch'. When the operation is performed for sixteen times with the application of *bīja*, one-sixteenth of the weight of mercury utilized in the same



proportion each time, mercury becomes endowed with the power of transmuting base metals into noble metals by its 'smoke' only. 725

Mercury's power of 'levitation' (vs. 726).

This mercury, when kept in the mouth, gives one the efficacy of moving in air. He becomes the foremost among all men and second only to Śaṅkara. 726

He is inviolable to all beings and is capable of moving in the three worlds. The moon-water taken along with milk for one year, makes him free from the clutches of all diseases. He becomes cured of wrinkles and grey hair. 727-728 (line 1)

* * * * * 728 (line 2)-729 (line 1)

Transmutation of copper into gold (vs. 729)

Copper is turned into gold with the aid of the urine and faeces of one who has taken this water with milk. 729 (line 2)

*Viṣodakakalpa* (properties of poisonous water)

There are three kinds of poisonous water. They are characterized by their glossy appearance. The colours of the water are red, yellow and black. These three colours of poisonous water are serially presented in order of degrees of their properties. 730

Characteristics of poisonous water (vss. 731-733).

Their genuineness is to be proved by observing them as destroyer of an animal, bird and human being respectively. (Coming into contact with these kinds of water) The hairs and teeth crumble. There occurs no reflection of shadow in this poisonous water. 731

It (the poisonous water) contracts nails. Oil loses its fluidity by coming in contact with the poisonous water. The seed unfolds itself (i.e. there occurs the appearance of sprouts), alkalis begin to move to and fro, milk assumes the form of oil, (and) asafoetida emits no odour. It removes the odour of sulphur and destroys the fragrance of musk. 732-733

It is called *viṣodaka* (poisonous water), an excellent substance which bestows perfection in all (alchemical) undertakings. 734 (line 1)

* * * * * 734 (line 2)-737

Vss. 728 (line 2)-729 (line 1): Perpetual youth on coming into contact with a person taking this drug.

Vss. 734 (line 2)-737: Worship of tutelary god, and *bīja mantras* to be muttered for attaining success in the preparations using *viṣodaka*.

Thus it is to be taken in *palāśa*-leaf and is to be kept in the hollow portion of bitter gourd. (The juices of) Three myrobalans are to be poured there. (After admixing in water with the juices of three myrobalans). It is to be taken out (from the hole of the bitter gourd) with proper muttering of mystic syllables. 738

It is to be carefully covered with the leaves of *palāśa* and taken home where it is to be deposited in heaps of paddy (for three weeks). 739

After three weeks, it is to be taken out from heaps of paddy. The preparation with this poisonous water is to be undertaken on an auspicious day. 740 (line 1)

Rejuvenation and *dehasiddhi*. (vss. 740-745).

The wise should pound the grains of *ṣaṣṭi* variety of paddy with the poisonous water. Mercury and milk of goat are to be mixed with this, and pills of one *śāṇa* in weight are to be prepared carefully from this (mixture). 740 (line 2)-741

One pill is to be taken each day along with milk. When it will be digested, milk is to be drunk. The diet should be without salt and sour foods. 742

In one month, he who uses it, becomes free from wrinkles and grey hair, attains an appearance like that of a sixteen year old boy and acquires *dehasiddhi*. 743

Equal weights of poisonous water, sulphur and orpiment (*haribīja*), mixed well with the urine of goat, is to be smeared on copper-leaves. O Goddess! roasted in *puṭa*, it becomes gold of heavenly quality. 744-745 (line 1)

Thus the leaves of lead, smeared with the above product and roasted in *puṭa*, are turned into gold which resembles the colour of a cochineal. 745 (lines 2-3)

*Śailodakavidhi* (properties and uses of mountain-water)

O dear! I shall now tell you about the preparation of mountain-water. 746

Preparation of mountain-water (vss. 747-749).

There is a great mountain Kardama by name. It has four peaks, containing four substances: cinnabar, orpiment, sulphur and realgar. The mountain-water is to be prepared by extracting the fragrant matter of these four substances. 747-748 (line 1)

Sulphur and orpiment (and others) are to be placed in a pitcher full of water. The mountain-water is formed when there occur bubbles on the surface of the water. 748 (line 2)-749 (line 1)



Transmutation powers of mountain-water of different places (vss. 749-753).

The mountain-waters (prepared from the substances) of the Śrīśaila (mountain) situated on the outskirts of Śrīvana, and that (prepared from the substances) obtained from the bottom of the Paryaṅka (mountain), possess the capacity of transforming hundred thousand times their weights of base metals into noble metals. Base metals are regarded to have been transformed into noble metals in a day when they are treated with the product (of the mountain) on the bank of the river Bhagavatī. The product of the mountain in Gokarṇa performs transmutation of base metals into noble ones within three days. 749 (line2)-750

That (i.e. water, prepared from the substances) obtained from the different sides of the Bhadra [a] (mountain), transmutes metals in a day; that (prepared from the substances) of the Ṛkṣa mountain, transmutes metals within three days; that (prepared from the substances) of the Brahmagiri (mountain), transmutes in a day; that (prepared from the substances) of the Vindhya (mountain), transmutes metals within a moment. 751

Mountain-water (prepared from the substances) of the region of the Sahya mountain near (its two peaks) Devī and Dattātreya, has the power of transforming ten million times its weight of base metals into noble ones within a day. The mountain-water (prepared from the substances of the mountainous region) even of a place difficult to access, has the power of transforming metals within a day. Mountain-water (prepared from the substances) of the Nṛsiṃha (mountain) belonging to the region of Deuliyā, possesses the capability of transforming hundred thousand times its weight of base metals into noble metals. 752

Mountain-water (prepared from the substances of the mountains) found wherever else are considered as originating from (the favours of) Brahmā, Viṣṇu and Śiva. This nectar-like mountain-water found in all these regions is excellent for imparting perpetual youth. 753

Rejuvenation and immortalization (vss. 754-755).

O Goddess of the gods! mercury is to be treated well with this mountain-water. In a month, mercury loses its own character. 754

Anybody, who takes it for one month, becomes free from physical decay and senility and attains immortality. By using it for one year, one becomes gifted with a prolonged life like the moon and the sun. 755

* * * * * 756

a. Bhadra, i.e. Mount Meru.
Vs. 756: Mythological story about the origin of *śailodaka*.

*Kolakavṛkṣakalpa* (properties and uses of *kolaka* plant)

*Aṅkola* has four varieties: white, red, yellow and black. 757 (line 1)

* * * * * 757 (line 2)-758

The seeds of black variety of *kolaka* are to be finely powdered. This fine powder is to be smeared inside a vessel made of the wood of *sakaṭa*. 759

Exudation of oil (vss. 760-761).

The vessel, made of the wood of *sakaṭa*, containing powdered seeds of (black) *kolaka*, is to be kept exposed to sunlight. Oil exudes thus from this powdered substance. 760 (line 1, and line 2 upto first hemistich)

* * * * * 760 (line 2, second hemistich)-761

Transformation of copper into gold (vss. 762-763).

Likewise, the oil of red variety of *aṅkola* is to be exuded. Copper-leaves, smeared with this oil, are to be roasted in *puṭa*. This copper, admixed with one *niṣka* of gold, becomes free from its blackish colour, odourless, and when digested with three *niṣkas* of gold, are turned into gold. 762-763

'Fixation' of mercury (vs. 764).

Mercury, rubbed with this oil and encased with it, is to be kept in a crucible, the upper and lower parts of which are to be anointed with this oil. Mercury, when treated in this way, attains instantaneous 'fixation'. 764

*Śālmalīkalpa* (properties and uses of *śālmalī*)

There are four varieties of *śālmalī*. These are white,[a] *asita*[b] (non-white), yellow[c] and black. 765 (line 1)

* * * * * 765 (line 2)-766 (line 1)

Vss. 757 (line 2)-758: Miraculous power of the eye-ointment prepared from the root of this plant.
Vss. 760 (line 2, second hemistich)-761: Power of invisibility acquired from the collyrium prepared with the oil of this plant.

a. White *śālmalī* (or white flowering species), i.e. *Eriodendron anfractuosum* DC.
b. The term *asita* is to be taken here as signifying the red variety of *śālmalī* (or red flowering species) though it is not specifically mentioned among the four varieties of the plant; but its properties have been discussed in subsequent verses.
c. Yellow *śālmalī* (or yellow flowering species), i.e. *Cochlospermum gossypium* DC.
Vss. 765 (line 2)-766 (line 1): Acquisition of power of invisibility by the external use of the root of black *śālmalī*.



The oil and the pasted root (of black variety of *śālmalī* from which the oil has been extracted) when taken (internally) along with candied sugar, for three weeks, bestows *siddhi* on him, makes him attain an appearance of a sixteen year old boy, * * * *, and prolongs his life-time. 766 (line 2)-767

An iron-tube for extracting the juice is to be inserted at the bottom of the plant. An earthen vessel is to be arranged (for collecting the juice). Fire is to be urged from below. The juice is to be heated in the *gajapuṭa*. 768

* * * * * 769

Dyeing property of *śālmalī* juice (vs. 771).

Silver, melted along with this juice, becomes dark. The flower of this plant, along with that of *bhṛṅgarāja* and oil of the bulbous root of *musalī* is to be heated with water. This is to be used for anointing hair. Within a week, the grey colour of hair is repelled, and there appears (luxurious growth of) black hair up to the forehead. 770-771

* * * * * 772-774 (line 1)

Mercury, taken along with clarified butter and a compound consisting of two parts of roots of white *śālmalī* and of *aśvagandhā*, and one part of barley-meal for twenty-one days, makes one endowed with a strength equal to that of an young elephant. During this drug-course alkaline foods should not be taken. 774 (line 2)-775

* * * * * 776 (line 1)

Dyeing of silver (vss. 776-777).

Likewise, the root of red *śālmalī* is to be collected. Melted silver, dyed on being treated with the aid of this root and then roasted, assumes the form of gold. 776 (line 2)-777 line 1)

Juice is to be extracted from young roots of black *śālmalī*. It is to be drunk with equal weight of pure honey. He, who drinks it, becomes endowed with a body as strong as thunder. 777-778 (line 1)

Vs. 769: Miraculous power of assuming any form at will by taking the juice of black *śālmalī* in combination with honey.
Vss. 772-774 (line 1): Miraculous powers of *śālmalī*.
Vs. 776 (line 1): Virilification by using mercurial drugs.

Rejuvenation (vss. 778-779).

The juice (of black *śālmalī*), extracted by the same method, is to be macerated with honey. It turns the old into young with full manifestation of all characteristics of young age by getting him cured of wrinkles and grey hair. 778 (line 2)-779 (line 1)

The powder of pollens of the flower of this plant (black variety), along with the nectar in the flower of *arka*, is to be taken with boiled rice. By using this, one becomes endowed with great strength. One who takes regularly the preparations of this excellent plant, becomes free from sufferings, senility and death. 779 (line 2)-780

* * * * * 781-782

*Śrīvṛkṣakalpa* (properties and uses of *śrīvṛkṣa*)

*Śrīvṛkṣa* is considered to be the best of all plants. It bears the (three) appellations as is imagined in the case of Agni. Powdered leaves, flowers, fruits, stems and roots of the plant, when taken internally along with buttermilk, sour gruel, milk, honey, water and clarified butter for six months, makes one devoid of senility and imparts to him immoratality. 783

The seeds of *bilva* (i.e. *śrīvṛkṣa*) pounded finely, (and) macerated seven times in the clear decoction of three myrobalans, is to be deposited in the apparatus[a] wherein by pressing (the macerated substance) oil is to be obtained with great care. This oil is to be taken in a smooth and polished earthen vessel and kept inside the earth. 784-785

After a month, it is to be taken out and preserved according to usual method (of preservation). One *karṣa* of this oil should be taken internally on the auspicious eighth or fourteenth days of the dark half of the month, or when the moon is in conjunction with Puṣya asterism, in a place where wind does not pass, by one whose system has been purified by emesis and purgation. 786-787

When this oil is digested properly, one should take sufficient food consisting of boiled *śāli* rice and milk. Within a day he becomes endowed with mental vigour and devoid of old age decays. 788

By using it for twenty-one days, one becomes omniscient and beautiful, recovers from wrinkles and grey hair and lives a long life of thousand years. 789

Vss. 781-782: deal with propitiatory rites observed at the time of plucking the plant.
*a.* The apparatus possibly indicated here is *peṣaṇīyantra*, i.e. mortar.



* * * * * 790-791

*Eraṇḍakalpa* (properties and uses of *eraṇḍa*)

I shall now tell you about another plant, listen with great care. The plant *eraṇḍa* is endowed with excellent properties which are conducive to human being. 792

*Eraṇḍa* has four varieties according to colours: red, yellow and the others. The oil of *eraṇḍa* is to be extracted on a Sunday by performance of usual rites. 793

Mercury-sulphur compound (vss. 794-796).

Purified mercury is to be compounded with sulphur with the aid of the oil of red *eraṇḍa*. This compound is to be heated with the same oil in an iron vessel. The heated mass assumes the colour of a *guñjā* within one *yāma*. This product can transmute thousand times its weight of silver, lead and copper into noble metals. 794-795

This oil along with honey and sulphur is to be kept underground for one month. Then it is to be taken out and preserved. 796

A person, taking four *niṣkas* of this oil along with (the juice of) *dahana* every morning for a month, attains the lustre of the rising sun. 797

* * * * * 798

Six months' use of this oil gives one longevity of thousand years. Twelve years' use of this oil makes one attain *siddhi*. There is no doubt about that. 799

* * * * * 800-802 (line 1)

'Fixation' of mercury and its application to transmute tin into noble metals (vss. 802-808).

Mercury, when rubbed with the oil (black) *eraṇḍa*, becomes 'fixed'. 802 (line 2)

This mercury, when admixed with tin, attains the power of transmuting thousand times its weight of tin which is 'killed' (with the aid of the oil of black *eraṇḍa*) into noble metals within a month. 'Killed' tin, treated with the above oil, becomes 'fixed' and remains intact as long as the moon and start exist. 803

* * * * * 804-805

Vss. 790-791: Mystic syllables to be uttered at the time of taking this oil.
Vs. 798: Rules to be observed at the time of taking the oil of red *eraṇḍa*.
Vss. 800-802 (line 1): Supernatural powers associated with this oil.
Vss. 804-805: Miraculous power of a collyrium prepared with the oil of white *eraṇḍa*.

Purified mercury, ground with the root of (white) *eraṇḍa* and *kāntapāṣāṇa*, is to be heated along with silver in a closed crucible. 806

Thus by heating three times over the fire of charcoals of *śālmalī* and of *khadira*, mercury attains 'fixation'. This mercury, when thrown into molten tin, transmutes thousand times its weight of the latter into noble metals. 807

One *niṣka* of the root of (white) *eraṇḍa*, dried in shade, is to be licked along with cow's milk by one who should take milk as his diet and who has subdued his senses. One month's use (of this drug) makes one recover from all diseases. 808-809 (line 1)

* * * * * 809 (line 2)-810 (line 1)

The root of yellow *eraṇḍa*, collected on a Sunday in the month of Puṣya, dried in shade and rubbed with butter, is to be kept inside a pot of honey, along with three spices, three myrobalans, sugar, clarified butter and honey. This vessel, sealed tightly, is to be deposited in earth (for a month). 810 (line 2)-812 (line 1)

After a month it is to be taken out. One *niṣka* of this product is to be licked regularly by one who should lie down in a place where air does not pass, who takes milk as his diet, and who is always in a cheerful mood. By using this for one month one recovers oneself from senility. 812 (line 2)-813

* * * * * 814

Thus ends the *Rasārṇavakalpa* in the *Rudrayāmalatantra*.†

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Vss. 809 (line 2)-810 (line 1): Miraculous powers of the drug.
Vs. 814: Supernatural powers conferred by the drug.
†*Note*: At the end of the text there occur some Sanskrit verses in the portion written in some hilly dialects. A gist of the contents of this Sanskrit portion is given below:
(i) Medicinal prescriptions for pain in head and for the treatment of child.
(ii) Transmutation of silver into gold with the aid of copper, 'killed' in combination with sulphur and later pasted with the juice of *bījapūra*.

# APPENDIX

| *Name of Plant* | | *Botanical name and major chemical constituents* |
|---|---|---|
| 1. *Apāmārga* | : | *Achyranthes aspera* Linn.<br><br>Seeds yield hentriacontane, achyranthes saponins; also contains oleanolic acid-oligosaccharide saponin; ocdysone root extract gives oleanolic acid. |
| 2. *Aparājitā* | : | *Clitoria ternatea* Linn.<br><br>Leaves yield a lactone, aparijitin; seeds show the presence of nucleo-protein. Seeds and root-bark contain tannin. |
| 3. *Arka* | : | *Calotropis gigantea* R. Br.<br><br>Bitter resins contain akundarin, calotropin; latex contains uscharin, noruscharin, uskharidin, calotropin, calotoxin, calactin and calatropagenin; also contains $\beta$-amyrin and calcium oxalate; and glutathione and a proteoclastic enzyme (in traces). Stem-bark contains $\alpha$- and $\beta$-calotropeoles, $\beta$-amyrin and giganteol.<br>Flowers contain esters of $\alpha$-$\beta$ calotropeols and $\beta$-amyrin; root-bark contains $\beta$-amyrin, two isomeric crystalline alcohols — giganteol and isogiganteol. |
| 4. *Aśvagandhā* | : | *Withania somnifera* Dunal.<br><br>Contains alkaloids — nicotine, somniferine, somniferinine, withanine and withananine; roots contain sucrose, $\beta$-sitosterol and acid; also contain isopelletierine, tropine, pseudotropine, choline, cuscohygrine, 3 $\alpha$-tigloyloxytropane, *dl*-isopelletierine, novel withanolides as withaferin A and withaferin B. |

| Name of Plant | | Botanical name and major chemical constituents |
|---|---|---|
| 5. *Aśvattha* | : | *Ficus religiosa* Linn. Bark contains tannins; leaves are reported to contain calcium; aqueous extract of bark shows anti-bacterial activity. |
| 6. *Bhallāta* | : | *Semecarpus anacardium* Linn. Contains anacardic acid, cardol, catechol, anacardol, semecarpol, bhilawanol and fixed oil; nuts contain anacardic acid. |
| 7. *Bhṛṅga* | : | *Eclipta alba* Hassk. Contains alkaloids – ecliptine, nicotine (in traces); contains thiophene compounds $\alpha$-terthienyl mathanol, 2-formyl $\alpha$-terthienyl, thiophene derivatives, polyacetylene, stigmasterol, $\beta$-amyrin, wedelolactone, norwedelolactone, desmethyl-wedelolactone, glycosides and peptides. |
| 8. *Bhūdhātrī* | : | *Flacourtia cataphracta* Roxb. Bark contains astringent principles (tannins). |
| 9. *Brahmasomā* | : | *Herpestis monniera* H.B.K. Contains the alkaloids, brahmine and herpestine. |
| 10. *Citraka and Raktacitraka* | : | *Plumbago zeylancia* Linn. and *P. rosea* Linn. Contains a naphthoquinone plumbagin. |
| 11. *Devadālī* | : | *Luffa echinata* Roxb. Fruit-pulp contains luffein and bitter substance; seeds contain a bland fluid oil free from bitterness and possesses some siccative properties. |
| 12. *Dhātrī* | : | *Phyllanthus emblica* Linn. Fruit rich natural source of vitamin C; seeds contain fixed oil, phosphatides and essential oil; fruits, bark and leaves rich in tannin. |



| Name of Plant | | Botanical name and major chemical constituents |
|---|---|---|
| 13. *Dvipadī* | : | *Mesua ferrea* Linn. Oil contains mesuol, mesuone, mammeisin and mesuagin; heartwood contains euxanthone and its methyl ether, mesuaxanthone A and B, 1, 5-dihydroxyxanthone and $\beta$-sitosterol; bark contains ferruol A; stamens contain lupeol, novel biflavonoids measuaferrone A and mesuaferrone B. |
| 14. *Eraṇḍa* | : | *Ricinus communis* Linn. Contains alkaloid — ricinine, toxalbumin ricin; seeds contain toxin, agglutinin, ricin D, an acidic ricin and fixed oil (45-50%). |
| 15. *Harinadarī* | : | *Nerium odorum* Soland. Leaves yield oleandrine and cardiotonic principles; bark contains cardiotonic glycosides, odorosides A, B, D, F, G, H and K. |
| 16. *Īśvarī* | : | *Artemisia vulgaris* Linn. Contains essential oil, adenin, a bitter principle, green volatile oil of camphoraceous odour. |
| 17. *Jyotiṣmatī* | : | *Cardiospermum helicacabum* Linn. Contains saponins, sugar, alcohol, quebrachitol; also contains $\beta$-sitosterol, phlobaphene and phlobatannin, apigenin and proanthocyanidins. |
| 18. *Kadalī* | : | *Musa sapientum* Kuntze. Contains two physiologically important compounds serotonin and norepinephrine in addition to dopamine and an unidentified catecholamine, also sugar, vitamins B and C, minerals, etc.; ovaries contain tryptophane and indole compounds. |

| *Name of Plant* | *Botanical name and major chemical constituents* |
|---|---|
| 19. *Kanyā* | : *Aloe indica* Linn.<br>Contains aloin, isobarbaloin, emodin, gum and resin ; juice contains anthraquinone derivatives, like, emodin and chrysophanic acid ; aloesin — a *c*-glycosyl chromone ; leaf-wax contain branched chain alkanes. |
| 20. *Kaṭutumbī* | : Wild variety of *Lagenaria vulgaris* Seringe.<br>Contains saponin and fatty oil. |
| 21. *Kolaka* | : *Alangium lamarckii* Thwaits.<br>Contains bitter alkaloid — alangine. |
| 22. *Kṣīrakanda* | : *Ipomea digitata* Linn.<br>Tuber contains starch, sugar and β-sitosterol and a sesquiterpenoid ipomeamaronol. |
| 23. *Kuṣmāṇḍī* | : *Benincasa cerifera* Savi.<br>Contains fixed oil, starch, an alkaline cucurbitine, acid resin, proteids, myosin, vitellin, sugar, vitamin $B_1$ etc. |
| 24. *Mātuluṅga* | : *Citrus medica* Linn.<br>Oil from the fruit-peel contains limonene, dipentene, citral, etc. Fruits yield flavonones and essential oils (components of oil: monosesquiterpenes, hydrocarbons, alcohols, aldehydes, ketones and esters). Juice has citric acid, phosphoric and malic acids. Fresh leaves and twigs yield terpenes, alcohols, phenols, aldehydes, ketones, acids, esters, coumarin, furocoumarin, flavones, carotenoids, aromatic hydrocarbons, ethers, oxides, furan derivatives, nitrogen compounds, steroids, sesqui-and tri-terpenoids. |



| *Name of Plant* | *Botanical name and major chemical constituents* |
|---|---|
| 25. *Musalī* | : *Curculigo orchioides* Gaertn.<br>Contains resin, tannin, mucilage, fat, starch and ash containing oxalate of calcium. Roots contain a good deal of mucilage. |
| 26. *Nirguṇḍī* | : *Vitex negundo* Linn.<br>Contains an alkaloid — nishindine. Leaves yield essential oil; contain vitexin and isovitexin, *c*-glycosyl flavones. |
| 27. *Palāśa* | : *Butea frondosa* Koen ex. Roxb.<br>Flowers contain chalcones, butein, butin and the chalcone, glycosides butrin, isobutrin, palastirin (sulphurein), coreopsin, isocoreopsin, monospermoside, isomonospermoside ; gum contains cyanidin and leucocyanidin tetramer ; bark contains leucocyanidin tetramer. |
| 28. *Punarnavā* | : *Boerhavia diffusa* Linn.<br>Contains potassium nitrate and other salts of potassium; yields an alkaloid — punarnavine. |
| 29. *Raktacandana* | : *Pterocarpus santalinus* Linn.<br>Heartwood contains (a) triterpenes, acetyl oleanolic acid, acetyl oleanolic aldehyde ; (b) sesquiterpenes like — β eudesmol, pterocarpol, cryptomeridiol, pterocarpone, pterocarptriolone, pterocarpdiolone ; (c) pterocarpans — pterocarpin and homopterocarpin ; (d) isoflavones — santal and (e) stilbenes — pterostilbene.<br>Bark contains (a) triterpenes lupeol, lupeonone, β-sitosterol and epilupeol ; (b) anhydro bases — santalin A and santalin B. |

| Name of Plant | | Botanical name and major chemical constituents |
|---|---|---|
| 30. *Rudantī* | : | *Cressa cretica* Linn.<br>Contains alkaloid. |
| 31. *Śāka* | : | *Tectona grandis* Linn.<br>Wood contains lapachenol, tectol, dehydrotectol, lapachol, tectoquinone, 2 - methylquinizarin, deoxylapachol, lapachencle, betulinic acid, friedelin, caoutchouc, squalene, 2 - methylanthraquinone ; bark contains *cis* 1,4 - polyisoprene, all trans-squalene, betulinic acid ; and leaves contain tectoleafquinone. |
| 32. *Śālmalī* | : | *Bombax malabaricum* DC.<br>Gum contains catechutannic acid ; seeds contain crude fat with stearin. Roots of young plant contain proteins, fatty matter, phosphatides (cephaelin), semul red, tannins, arabinose and galactose, pectous matter, starch ; mucilage appears to be a salicophosphoric ester of mannogalactan. |
| 33. *Śigru* | : | *Moringa oleifera* Lam.<br>Bark contains alkaloids — moringine and moringinine, and two resins; seeds yield oil which is a good source of behanic acid. |
| 34. *Somarājī* | : | *Vernonia anthelmintica* Willd.<br>Seeds contain resins, alkaloid—vernonine, an oil and ash. |
| 35. *Śrīvṛkṣa* | : | *Aegle marmelos* Corr.<br>Bark contains reducing sugar and tannin. Fruit-pulp contains mucilage, pectin, sugar, tannin, volatile oil ; yields marmelosin, bitter principle, ash, balsamic principle, etc. Seeds contain a light yellow oil. |



| Name of Plant | | Botanical name and major chemical constituents |
|---|---|---|
| 36. *Tāmbūla* | : | *Piper betle* Linn.<br>Leaves yield yellow-coloured essential oil and enzymes. |
| 37. *Uccaṭā* | : | *Abrus precatorius* Linn.<br>Seeds contain (a) amino acids, aspartic acid, threonine, glycine, valine, methionine, leucine, tyrosine, arginine, phenylalanine lysine, histidine, aspargine, proline, $\alpha$ -amino butyric acid ; (b) a toxic protein, abrin ; (c) lipids ; (d) squalene, stigmasterol, $\beta$- sitosterol, compesterol, phytohemagglutinin. |
| 38. *Vajrī and Snuhī* | : | *Euphorbia antiquorum* Linn. and *E. neriifolia* Linn.<br>Contains euphol, euphorbol, cycloartenol, 24-methylenecycloartenol, lupeol, lanasterol, $\beta$-amyrin, butyrosperma, tirucallol, etc. |
| 39. *Viśvabheṣaja* | : | *Zingiber officinale* Rosc. (dry ginger)<br>Green ginger-oil contains sesquiterpene zingiberene ; also contains camphene, phellandrene, cineol, citral, borneol and also the pungent constituents — gingerol and shogaol. |

# GLOSSARY*

अ a

अक्षय : *akṣaya*
Undiminished, i.e. mercury undergoes no elimination of its impure matters
१३७

अग्निमध्य : *agnimadhya*
[see वह्निमध्य]
७२०

अग्निसह : *agnisaha*
Processing of mercury to make it capable of standing the heat of fire
३६९

अङ्कोल : *aṅkola*
[see कोलक]
७६२

—अरुण : —*aruṇa*
Red variety of अङ्कोल ७६२

अजनायिका : *ajanāyikā*
(?) Possibly it refers to *brāhmī*.
[अजनायिका means the consort of Brahmā, i.e. Brahmāṇī—a name for the plant *brāhmī*, *Herpestis monniera* H.B.K.]
६७

अञ्जन : *añjana*
Collyrium
६६८

अधःपुष्पी : *adhaḥpuṣpī*
[see ब्रह्मदण्डी]
२३०

अनामिका : *anāmikā*
(?) A kind of plant
६६

अन्धमूषा : *andhamūṣā*
[see मूषा—अन्ध]

अपराजिता : *aparājitā*
[see Appendix, p. 121]
२१५

*Syn.* गिरिकर्णिका and विष्णुक्रान्ता

अपामार्ग : *apāmārga*
[see Appendix, p. 121]
५८, ३६८, ३७०, ४७४

अभ्र, अभ्रक : *abhra*, *abhraka*
Mica
२६४-२६५, ३५६, ४८२, ४८५, ५०७, ५७२, ५८७, ५९०
*Syn.* गगन

—श्वेत : –*śveta*
White अभ्र
३६४

अम्ल : *amla*
Acid substance
१५०,१६४,३२८, ३३४

अयस : *ayasa*
[see लोह (ii)]
३६१

अयस्कान्त : *ayaskānta*
[see कान्त]
५७६

* Reference numbers indicate verse numbers.

अरुणाङ्कोल : *aruṇāṅkola*
[see अङ्कोल–अरुण]

अर्क : *arka*
[see Appendix, p. 121]
६६-६७, १८७, १८६

— तोय : *—toya*
Watery juice of अर्क
४६५

— श्वेत : *—śveta*
White flowering अर्क
३०२

अर्कनमिता : *arkanamitā*
*Gynandropsis pentaphylla* DC.
६६

*Syn.* अर्कवल्ली

अर्कवल्ली : *arkavallī*
[see अर्कनमिता]
६१

अर्द्धचूर्ण : *ardhacūrṇa*
Half-powdered
३७०

अर्द्धार्द्ध : *ardhārdha*
One-fourth
७६

अलाबुक : *alābuka*
The fruit of bottle-gourd, *Lagenaria vulgaris* Ser.
६२८, ६६८

अवतारन : *avatārana*
Soaking
३७८

अवलोक : *avaloka*
Mercury's power of transmuting base metals into noble ones by its mere 'sight'
१३३

अश्वगन्धा : *aśvagandhā*
[see Appendix, p. 121]
२४३,२४५, २४७,२४९

*Syn.* वाजिगन्धा

अश्वत्थ : *aśvattha*
[see Appendix, p. 122]
२५७

*Syn.* पिप्पल

अष्टलोह : *aṣṭaloha*
Eight metals, viz. gold, silver, copper, tin, lead, and three types of iron—*kānta* (see कान्त), *muṇḍa* (wrought iron) and *tīkṣṇa* (see तीक्ष्ण)
१२०, १२७, १४१

आ ā

आमलकी : *āmalakī*
[see धात्री]
५३४

आरण्योपल : *āraṇyopala*
Dry cow-dung cake
३६६-३६७

*Syn.* छगण

आरनाल : *āranāla*
Sour gruel prepared by the fermentation of boiled rice
७८३

आरोट, आरोटक : *āroṭa, āroṭaka*
'Fixation' of mercury after its proper purification [see *Rasaratnasamuccaya*, 11, 60]
३५९, ४३५



आलोडन : *āloḍana*
Stirring
६३

इ i

इन्द्रगोपक : *indragopaka*
Cochineal
७४५

इन्द्रवारुणी : *indravāruṇī*
*Cucumis colocynthis* Linn.
५७४

ई ī

ईश्वरी : *īśvarī*
[see Appendix, p. 123]
४४९, ४५९, ४६३, ४७८

*Syn.* नागदमनी and नागिनी

उ u

उच्चटा : *uccaṭā*
[see Appendix, p. 127]
१७०, ४१५, ४३१, ४३५

उद्वर्त्तन : *udvarttana*
Kneading
५७०

उपलेपन : *upalepana*
Anointing; smearing
७१४

ऊ ū

ऊषाकर्दम : *ūṣākardama*
Mud containing saline particles

ए e

एकवीरा : *ekavīrā*
Identified as *bandhyākarkoṭī*, the male variety of *karkoṭakī*, *Luffa cylindrica* Linn.
१५३

एकादशपुट : *ekādaśapuṭa*
[see पुट—एकादश]

एरण्ड : *eraṇḍa*
[see Appendix, p. 123]
७९२-७९३

*Syn.* वातारि

— पीत : *pīta*
Yellow variety of एरण्ड
८१०

— रक्त : *—rakta*
Red variety of एरण्ड
७६४

एला : *elā*
Cardamom, the seed of *Elettaria cardamomum* Maton.
२६८

औ au

औषधी : *auṣadhī*
Medicinal plants; annual herbs
१२१, १२४

क ka

कक्कोलक : *kakkolaka*
*Piper cubeba* Linn.
२६८

कङ्कालखेचरी : *kaṅkālakhecarī*
One of the five valuable plants [see *Rasārṇava*, **5**, 28]
११६-११७
*Syn.* खेचरी

कट : *kaṭa*
Emitting brilliance of a metal (gold)
१३७

कटु : *kaṭu*
Pungent
३२२

कटुक : *kaṭuka*
An aggregate of three pungent substances, viz. black and long pepper, and dry ginger
८६
*Syn.* त्रिकटुक

कटुतुम्बिक : *kaṭutumbika*
The fruit of कटुतुम्बी
४०७

कटुतुम्बी : *kaṭutumbī*
[see Appendix, p. 124]
१९१, ४०७, ४६५, ४९५
*Syn.* कट्वालाबु and पयस्विनी

कट्वालाबु : *kaṭvālābu*
[see कटुतुम्बी]
७३८

कदली : *kadalī*
[see Appendix, p. 123]
३६८, ३७०

कनक : *kanaka*
[see काञ्चन]
८७, १३२, १५१, १८२, ४४३, ५९९, ६०६, ७६३

कनकप्रभ : *kanaka-prabha*
Lustre or brightness of gold
८७

कन्द, कन्दक : *kanda, kandaka*
Bulbous root of plant, tuber
१५४, १६१, १६८, १८१, १८९, ४१७, ५८५, ७७०

कन्यका, कन्या : *kanyakā, kanyā*
[see Appendix, p. 124]
६५, ३५२, ३५४
*Syn.* कुमारी

करीषाग्नि : *karīṣāgni*
Fire of cow-dung
३७२

कर्कोटक : *karkoṭaka*
*Momordica dioica* Roxb.
५२२

कर्कोटी : *karkoṭī*
A plant with a bitter fruit; may be identical with *karkoṭakī*, or *dhāmārgava*, i.e. *Luffa cylindrica* Linn.
१५८

कर्दम : *kardama*
Mud
६७३

कर्पूर : *karpūra*
Camphor, *Cinnamomum camphora* Noes and Eberm.
२६८

कर्ष : *karṣa*
A weight of gold or silver, equal to 16 माषs, about 176 grains troy; or 280 grains troy if 8 *rattis* for one माष is taken instead of 5 *rattis* for one माष.
२६९, ३५६, ४३१



कला : *kalā*
A part or portion of a whole
७२४

कल्क : *kalka*
Substance pressed with some liquid content; tenacious paste
३६७, ३९२, ४६४, ४६६, ४६९, ४९६, ५०८, ६०९–६१०

कल्प : *kalpa*
[see Introduction, p. 3]
२९७, ४४९, ७८०

कषाय : *kaṣāya*
Astringent
३२२, ३३४

काच : *kāca*
(i) *Kācalavaṇa*, i.e. factitious salt procured by boiling earth impregnated with saline particle *(kāca)*
(ii) Black salt, i.e. *viṭlavaṇa*, a medicinal salt prepared by calcining fossil salt and the fruit of *Emblic myrobalan* together. It consists of muriate of soda with a proportion of sulphur, iron and lime.
३७०, ३७२

—चूर्ण : *—cūrṇa*
Powder of काच
३७०, ३७२

काचमाची : *kācamācī*
A kind of spirituous liquor
३६०

काञ्चन : *kāñcana*
Gold
७९, ८२, ९५, ११०, ११९, १२८, १३६, १३८, १४३, १७२, १७६, १८९, १९२, १९८, २००, २०२, २८२, ३५८, ३६२-३६३, ३६७, ३६९, ४०६, ४१२, ४२६, ४४२, ४६९, ६१३, ६९८, ७१९-७२२, ७२९
*Syn.* कनक, क्ष्मापाल, पीत, स्वर्ण and हेम

काञ्जिक, काञ्जीक : *kāñjika, kāñjīka*
Sour gruel prepared from the acetous fermentation of powdered paddy and other substances
३३४, ६०८

कान्त, कान्ति : *kānta, kānti*
Magnetic oxide of iron
१९०, ३९४, ४०८, ५९०, ७१९
*Syn.* श्रयस्कान्त and कान्तपाषाण

—जीर्ण : *—jīrṇa*
Mercury calcined or digested with कान्त
४०८, ४३१

—पाषाण : *—pāṣāṇa*
[see कान्त]
८०६

कालिका (i) : *kālikā*
One of the seven *kañcuka* impurities of mercury [see *Bṛhadyogataraṅgiṇī*, **43**, 13]
१४०-१४१

कालिका (ii) : *kālikā*
Impurities of metal; blackness of metal
८७
*Syn.* कालिमा

कालिमा : *kālimā*
[see कालिका (ii)]
७६३

कुनट, कुनटी : *kunaṭa, kunaṭī*
[see मन:शिला]
१८३, ४६९

कुमारी : *kumārī*
[see कन्या]
६४, ४६८

कुलौषधी : *kulauṣadhī*
[see दिव्यौषधी]
१३३

कुष्माण्डकी : *kuṣmāṇḍakī*
कुष्माण्डी : *kuṣmāṇḍī*
[see Appendix, p. 124]
४३८-४३९

कूपिका, कूपी : *kūpikā, kūpī*
Flask ७१, ७३-७४

कृष्णनाल : *kṛṣṇanāla*
*Nymphaea stellata* Willd.
१८१

कृष्णशाल्मली : *kṛṣṇaśālmalī*
[see शाल्मली—कृष्ण]

कोटिवेधक : *koṭivedhaka*
कोटिवेधिक : *koṭivedhika*
कोटिवेधिन् (वेधी) : *koṭivedhin (vedhī)*
[see वेधक—कोटि, वेधिक—कोटि and वेधिन्—कोटि]

कोरवल्ली : *koravallī*
Probably it refers to *kolavallī, Scindapsus officinalis* Schott, or *kāravallī, Momordica charantia* Linn.
१४८

कोलक : *kolaka*
[see Appendix, p. 124]
७५७, ७५९
*Syn.* भ्रङ्कोल

क्रामण : *krāmaṇa*
Mercury's power to penetrate into the metal
४६४,४८०
*Syn.* धातुभेद

क्वाथ : *kvātha*
Decoction
१७४, ४८३, ७८४

—तोय : *—toya*
Decoction water
७८४

क्षणवेधिक : *kṣaṇavedhika*
[see वेधिक—क्षण]

क्षार : *kṣāra*
Alkaline substances
३२२, ३७०, ७३२, ७७५

क्षारमृत् : *kṣāramṛt*
Soil impregnated with saline particles (borax)
६९५

क्षीर : *kṣīra*
Milky juice of plant
१८२-१८४, १९४, ५०१, ५८५
*Syn.* क्षीररस

—रस : *—rasa*
[see क्षीर]
३१५

क्षीरकञ्चुकी : *kṣīrakañcukī*
*Lipeocersis serrata* Linn.
५७९, ५८४

क्षीरकन्द : *kṣīrakanda*
[see Appendix, p. 124].
१९३
*Syn.* पयोवल्ली



क्षेपण : *kṣepaṇa*
Dipping, throwing or deposition into liquid substance or container
*Syn.* निक्षेपण, प्रक्षेपण and वाप
८७, २००, ३७०, ५८४-५८५, ६०४, ८०७

क्ष्मापाल(i) : *kṣmāpāla*
A sort of medicinal plant, probably identical with *kṣamāpāla,* one of the five important plants [see *Rasārṇava,* **5**, 28]
१४३

क्ष्मापाल(ii) : *kṣmāpāla*
[see काञ्चन]
१४८

ख **kha**

खदिराग्नि : *khadirāgni*
Fire of (wood of) *Acacia catechu* Willd.
४०९, ४११

खदिराङ्गार : *khadirāṅgāra*
Charcoal of *Acacia catechu* Willd.
६७९, ॰८०७

खरदाह : *kharadāha*
[see तीव्रवह्नि]
४२५

खर्पर : *kharpara*
[see रसक]
३७१

खर्परपुट : *kharparapuṭa*
Consists of an earthen vessel encircled with the fuels (cow-and buffalo-dungs). The difference between *bhāṇḍa* (which also means earthen vessel) *puṭa* in the *Rasaratnasamuccaya* (**10**, 64), and the *kharparapuṭa* as described in the present text lies in the arrangement of fuel and in the arrangement of a container for the chemicals. In the former the vessel contains the fuel, and on the top of it is the crucible containing the chemicals. In the latter the vessel acts as a container and the fuel is arranged around the *puṭa*.
३९०-३९१, ४०१-४०२

खल्व : *khalva*
Mortar
३९३, ५०८
*Syn.* खल्वपाषाण

—पाषाण : *—pāṣāṇa*
[see खल्व]
५१२

खेचरत्व : *khecaratva*
[see खेचरीसिद्धि]
३८६, ३९०, ४००, ७२६

खेचरी : *khecarī*
[see कङ्कालखेचरी]
१२२-१२३

खेचरीसिद्धि : *khecarīsiddhi*
[see सिद्धि—खेचरी]

खोट : *khoṭa*
A type of 'fixation' in which mercury becomes solidified, and loses its

weight on being roasted repeatedly over fire urged by the act of blowing. [see *Rasaratnasamuccaya*, **11**, 65]

१८३, ५०५ ५१३

*Syn.* खोटबद्ध

—बद्ध : *—baddha*

[see खोट]

७१९

**ग ga**

गगन : *gagana*

[see अभ्र]

१२४-१२५, १२७, १२९, ३६९, ४७५, ७१९, ७२१

गजध्वजी : *gajadhvajī*

Possibly, *Hastiśuṇḍī*, *Heliotropium indicum* Linn.

६६

गजपुट : *gajapuṭa*

The *puṭa* called *gaja*, is supposed to consist of a square pit measuring one *rājahasta*, which has the capacity of holding 1,000 pieces of cow-dung cake filling up to its neck. The crucible containing the substance is placed on it. On the upper part of the crucible is arranged cow-dung cakes, half of the number kept below. Fire is kindled at the bottom of the crucible. [see *Rasaprakāśasudhākara*, **10**, 43-45; *Rasaratnasamuccaya* **10**, 56-58]

७६९

गजारि : *gajāri*

*Boswellia serrata* Roxb.

१४८

गजेन्द्रपुट : *gajendrapuṭa*

(?) Possibly a bigger type of गजपुट

१५६, १६१

गतदेह : *gatadeha*

[see नष्टपिष्ट]

८९

गन्ध : *gandha*

Fumes

१६७, ३६१, ७४८

गन्ध, गन्धक : *gandha, gandhaka*

Sulphur

७८, ८०, ९०, १२७, १६४, १९८, ३२३, ३२७, ३२९, ३३६, ३३८, ३४३, ३४७-३४८, ३५१-३५२, ३५४, ३५६-३५७, ३६०, ३६३-३६४, ३६९, ३७३, ५८७, ६००, ६१०, ७३३, ७४४, ७४७-७४८, ७९४, ७९६

*Syn.* गन्धपाषाण

—पाषाण : *— pāṣāṇa*

[see गन्धक]

१९७, २०७, ३६१, ५४१, ५६३

—पाषाणगन्ध : *— pāṣāṇagandha*

The fumes of गन्धपाषाण

१६७, ३६१

—पीत : *—pīta*

Yellow sulphur

३६५, ३६७

*Syn.* पीत

गन्धकाभ्रक : *gandhakābhraka*

An amalgam of sulphur and mica

१८३

गालन(i) : *gālana*

Filtration

६५



गालन(ii) : *gālana*

[see द्रावण]

७६३

गिरिकर्णिका : *girikarṇikā*

[see अपराजिता]

६०, २१५, ५४२

गुञ्जा(i) : *guñjā*

[see उच्चटा]

७९५

गुञ्जा(ii) : *guñjā*

Smallest unit of the jeweller's weights, averaging about $1\frac{5}{16}$ grains troy

४८९, ५११

गुटिका : *guṭikā*

Pill, small ball

६८, ७३-७७, १८१, १८४, १९५, ४०९, ४८४, ५५९, ७४१

गुल्मलता : *gulmalatā*

Creeper with bulbous root

११५, १२१

गैरिक : *gairika*

Haematite, red ochre

३६३

गोधूम : *godhūma*

Common wheat, *Triticum vulgare* Villars.

२५६, ३३२

ग्रसन : *grasana*

[see ग्रास]

४७५

ग्रास : *grāsa*

'Swallowing' of minerals and metals by mercury

१०८, ४९९

*Syn.* ग्रसन and रसग्रास

**घ gha**

घटिका : *ghaṭikā*

An hour

४०८

घृष्ट : *ghṛṣṭa*

[see मर्दन]

९५, १६५, ८०६

*Syn.* निर्घृष्ट

घोषवती : *ghoṣavatī*

Possibly *ghoṣalatā*, *Luffa acutangula* Roxb.

५२१

**च ca**

चङ्क्रमण : *caṅkramaṇa*

Rotation

७२४

चण, चणक : *caṇa, caṇaka*

Gram or chick-pea, *Cicer arietinum* Linn.

१७९, ५५९, ५९२

चतुःषष्टिकवेधिन् : *catuḥṣaṣṭikavedhin*

(वेधी) : *(vedhī)*

[see वेधिन्—चतुःषष्टिक]

चतुःषष्टिप्रयोग : *catuḥṣaṣṭiprayoga*

Processing of a substance with one-

sixty-fourth of its weight of the desired substance

२६०

चन्द्र : *candra*
[see तार]

८०६

चन्द्रार्क : *candrārka*
An amalgam of silver and copper in which the proportions of the two metals are sixteen and twelve respectively.
[see *Rasaratnasamuccaya*, **8**, 22]

१७१, १८७, १८६

—पत्र : *—patra*
Leaves or foils or plates of चन्द्रार्क

१७१, १८७

चन्द्रोदक : *candrodaka*
Moon-water

७०२, ७१५

चातुर्जातक : *cāturjātaka*
An assemblage of four substances, viz., cassia bark, cardamom, *Laurus cassia* and *keśara*

४१४

चारण : *cāraṇa*
Assimilation of desired minerals and metals given for ग्रास with mercury [see *Rasaratnasamuccaya*, **8**, 75]

१०६, १६५, ५००

चित्रक : *eitraka*
[see Appendix, p. 122]

१८५

*Syn.* दहन

—रक्त : *—rakta*
[see Appendix, p. 122 ]

१८७-१८८, १६०

चूर्ण : *cūrṇa*
The powder of a substance, prepared from extremely dried substance on being ground and passed through a piece of cloth. [see *Śāraṅgdhara Saṃhitā, Madhyamakhaṇḍa*, **6**, 1]

१६६, २६६, २६६, ३१६, ३६८, ३७०-३७१, ४१३, ४६३, ५१५, ५२५, ५३५, ५६५, ५७४, ५८१, ५८७, ६०४, ६६३, ७१६, ७५६, ७८४

### छ cha

छगण : *chagaṇa*
[see आरण्योपल]

४०२

छेद : *cheda*
Cutting of (metals) in parts

१३७

### ज ja

जङ्गम (विष) : *jaṅgama (viṣa)*
Poison derived from animal body

४५६

जटाधर : *jaṭādhara*
Possibly *jaṭāmāṃsī*, *Nardostachys jatamamsi* DC.

६७

जनकज : *janakaja*
Lac

६७

जसद : *jasada*
Zinc

४६६



जातिफल : *jātiphala*
Nutmeg, *Myristica fragrans* Hautt.

२६८

जारण (जारित) : *jāraṇa (jārita)*
(जीर्ण) : *(jīrṇa)*
Calcination; exhaustion; oxidization of metals

१०६, १२०, १२५-१२६, १३२, १४४-१४५, १६६, २४६, ४०८, ४८६, ४६६-५००, ५६०, ७२३

ज्योतिष्मती : *jyotiṣmatī*
[see Appendix, p. 123]

१७३, २६१

### ट ṭa

टङ्कण : *ṭaṅkaṇa*
Borax

८६, ११६, ३६८, ७१४

टङ्की (टङ्क) : *ṭaṅkī (ṭaṅka)*
A weight of 4 माषs

६०-६१

### ढ ḍha

ढालन : *ḍhālana*
Pouring of liquid substance in liquid content [see *Rasaratnasamuccaya* **8**, 39].

६०२

*Syn.* प्रढालन

### त ta

तण्डुलषष्टि : *taṇḍulaṣaṣṭi*
Grains of षष्टिक

३७८

तण्डुलाम्भस : *taṇḍulāmbhasa*
Rice-water

३७७

ताडन : *tāḍana*
[see मर्दन]

६८

तापन (ताप) : *tāpana (tāpa)*
(तापित) : *(tāpita)*
Heating

६८, १७५, १८८, ७७७

*Syn.* दहन

ताप्य : *tāpya*
Iron pyrites; sulphide of iron; gold-pyrites [see *Āyurvedaprakāśa*, **12**, 1; *Rasārṇava*, Glossary, p. 32]

१६८, ३६२

ताम्बूल : *tāmbūla*
[see Appendix, p. 127]
३६५, ३८८, ३६४, ३६७, ४०६, ४१३, ४५०

*Syn.* नागवल्ली

ताम्र : *tāmra*
[see शुल्व]

२५६, ३७२, ४११, ७६५

—पत्र, पत्रक : *—patra, patraka*
[see शुल्वपत्र]

२००, ३६५, ३७१, ७६२

तार : *tāra*
Silver
७६-८०, ८२-८४, १६८, २५६-२६०, ३६२, ३६७, ३६४, ३६८, ४०५, ४२६, ४७२-४७३, ५४२, ६०६-६१०, ६१३-६१४ ६७३, ७७७, ७६५

*Syn.* चन्द्र and शशि

तारपत्र : *tārapatra*
Leaves or foils or plates of तार
७६, २०२, २५८, ३६६, ६०२

—लेप : *—lepa*
Transmutation of silver into gold by smearing of तारपत्र with desired substances
३५८

ताराभ्रक : *tārābhraka*
An amalgam of silver and mica
७२२

ताल, तालक : *tāla, tālaka*
Orpiment
६१-६२, १२७, १७०, २५८, ३६४, ३७७, ३९०-३९१, ३९५, ३९७, ३९९-४०१, ४०५, ७४८
*Syn.* पीत, पीतक, पीता, हरिताल and हरिबीज

—पिष्ट : *—piṣṭa*
Pasted with ताल
३५७

ताली : *tālī*
[see भूधात्री]
२४३

तिल : *tila*
*Sesamum indicum* Linn.
१७४, २४९

तीक्ष्ण : *tīkṣṇa*
Cast iron, steel
११४
*Syn.* तीक्ष्णलोह

—लोह : *—loha*
[see तीक्ष्ण]
११२

तीव्रवह्नि : *tīvravahni*
Intense heat of fire
४४१, ५०८
*Syn.* खरदाह and तीव्रानल

तीव्रानल : *tīvrānala*
[see तीव्रवह्नि]
१५९

तुत्थ : *tuttha*
Sulphate of copper
३७१

—चूर्ण : *cūrṇa*
Powder of तुत्थ
३७१

तुला : *tulā*
A weight of 400 तोलक्s
५७

तुषाग्नि : *tuṣāgni*
Fire of husk
१७५

तृणज्योति : *tṛṇajyoti*
A kind of glowing species of grass
१६३, ४९२

तृणौषधी : *tṛṇauṣadhī*
Medicinal plants belonging to *tṛṇa*, (grass) species
१३४, १३६

तैलच्छाय : *tailacchāya*
Glossy
७३०

तैलयन्त्र : *tailayantra*
Apparatus for extraction of oil from vegetable substances
५६९, ५७५



तोलक : *tolaka*
A weight of gold or silver equal to 16 माषs
१४६

त्रिकटुक : *trikaṭuka*
[see कटुक]
८११

त्रिपुट : *tripuṭa*
[see पुट—त्रि]

त्रिफला : *triphalā*
An aggregate of three myrobalans, viz. *Chebulic myrobalan, Terminalia belerica* and *Emblic myrobalan*
३४३, ३५८

त्रिविध विष : *trividha viṣa*
Three types of poisons. *sthāvara* (see स्थावर) *jaṅgama* (see जङ्गम) and *upaviṣas* (semi-poisons)
३७३, ७३०

त्रिसन्ध्य : *trisandhya*
Three parts of a day—dawn, noon and sun-set
३९८

## द **da**

दग्धारोहा : *dagdhārohā*
*Clerodendrum phlomoides* Linn.
१७७

दरद : *darada*
Cinnabar
१४८, १८३, ५८७
*Syn.* हिङ्गुल

दहन (i) : *dahana*
[see चित्रक]
७९७

दहन (ii) : *dahana*
[see तापन]
७६८

दिनवेधिन् (वेधी) : *dinavedhin (vedhī)*
[see वेधिन्—दिन]

दिव्यौषधी : *divyauṣadhī*
Heavenly medicinal plants
१३१, १३५, १६३, १७०, १९१, ४३९
*Syn.* कुलौषधी

देवदाली : *devadālī*
[see Appendix, p. 122]
२०३-२०७, ३६३, ५१७, ५२८, ५३३-५३५, ५४१-५४२

—पीत : *—pīta*
Yellow flowering देवदाली
५४६-५४७, ५५४, ५५८, ५६१, ५६३

देहसिद्धि : *dehasiddhi*
Perfection in corporeal life with the attainment of rejuvenation and prolongation of life
१६०, १९०, ६२९, ७४३

दोला : *dolā*
An apparatus for fumigation
[see Introduction, p. 7, foot-note, no. (a)]
३६८-३६९

—स्वेदन : *—svedana*
स्वेदन by दोला apparatus
३६८-३६९

दोष : *doṣa*
[see मल]
४२६

द्रव (i) : *drava*
(Plant) Juice
५८४

द्रव (ii) : *drava*
Molten, liquefied, dissolved
*Syn.* द्रुत and विद्रुत
६७२

द्रावण : *drāvaṇa*
Liquefaction, melting, dissolution, etc.
९०, १२९, १९७, २०७, ३६१, ३६८-३६९, ४६७, ४७०, ४७२, ५४१, ५६३
*Syn.* गालन

द्रुत : *druta*
[see द्रव (ii)]

—तार : —*tāra*
Molten तार
७७०

—वङ्ग : —*vaṅga*
Molten वङ्ग
६०९

—शुल्व : —*śulva*
Molten शुल्व
५९९

द्विपदी : *dvipadī*
[see Appendix, p. 123]
७८, १०५-१०६

—रजस् (रजः) : —*rajas* (*rajaḥ*)
Dust or pollen of द्विपदी
१०५-१०६

### ध dha

धमन (ध्मात) : *dhamana* (*dhmāta*)
(ध्मापयेत्) : (*dhmāpayet*)
Roasting; roasting over fire urged by the act of blowing
११७, ११९, १२९, १५९, १६२, १८४, २०२, ३५८, ३७२, ४०९, ४११, ४४१, ५८५, ५८८, ६२४, ६७३, ६७९, ७२०-७२१, ८०६

धातुभेद : *dhātubheda*
[see क्रामण]
६८

धात्री : *dhātrī*
[see Appendix, p. 122]
२४५, ५६८, ६०६
*Syn.* आमलकी

धान्याभ्रक : *dhānyābhraka*
Amalgamation of paddy and mica by the processes consisting of pounding of the latter, mixing it with *śālī* paddy, and dipping in sour gruel on being tied in a piece of cloth. The bundle is then pressed in the midst of the sour gruel. The minute particle of mica deposited at the bottom of the liquid, is called धान्याभ्र. [see *Rasaratnasamuccaya*, **2**, 23; **8**, 32]
५१२

धूमवेध : *dhūmavedha*
धूमवेधिन् (वेधी) : *dhūmavedhin* (*vedhī*)
[see वेध–धूम and वेधिन्–धूम]

### न na

नरजीव : *narajīva*
[see रस (iii)]
१४४



नरसार : *narasāra*
Sal-ammoniac
१०४-१०६, १०८-११०, ११२-११३

—रस : —*rasa*
'Essence' of नरसार
१०५-१०६, १०८

नरेन्द्र : *narendra*
Alchemist
३९४

नलिनी : *nalinī*
*Nelumbium speciosum* Wight.
१७२

नवपुट : *navapuṭa*
[see पुट—नव]

नष्टचेतन : *naṣṭacetana*
Mercury losing its own existence
१४२

नष्टपिष्ट : *naṣṭapiṣṭa*
Mercury, on being subdued and losing its own character, assumes the form of a pasty mass. This stage of mercury is known as नष्टपिष्ट [see *Rasaratnasamuccaya*, **8**, 59.]
३९३, ४०४, ७५४
*Syn.* गतदेह

नाग : *nāga*
Lead
१५०, १८४, ५८९, ६१०, ६७२
*Syn.* पन्नग and सीसक

—पत्र : —*patra*
Leaves or foils or plates of नाग
१५०, ७४५

नागघोष : *nāgaghoṣa*
An amalgam of lead and bell-metal
४६९

नागदमनी : *nāgadamanī*
[see ईश्वरी]
४५२

नागवल्ली : *nāgavallī*
[see ताम्बूल]
६१

नागिनी (i) : *nāginī*
[see ईश्वरी]
४६३, ४६७, ४७४, ४८२

नागिनी (ii) : *nāginī*
A kind of bulbous plant, identified with *lakṣmṇākanda* (?)
१८९

निक्षेपण : *nikṣepaṇa*
[see क्षेपण]
६०९

निम्ब : *nimba*
The Neem, *Melia azadirachta* Linn
३८७

निर्गन्ध : *nirgandha*
To make a mineral inodorous
१०७, ३९१, ४०२

निर्गुण्डी : *nirguṇḍī*
[see Appendix, p. 125]
३५९, ४६८, ४७४, ५५९

निर्घृष्ट : *nirghṛṣṭa*
[see घृष्ट]
९८, ८०६

निर्जीव : *nirjīva*
'Killed' (mercury)
१३९

निर्दहन : *nirdahana*
[see दहन (ii)]
२८२

निर्देहसिद्धि : *nirdehasiddhi*
[see सिद्धि—निर्देह]

निर्बीज : *nirbīja*
'Impotent' (gold)
३६६

—कनक : *—kanaka*
'Impotent' gold, i.e. gold not of pure quality, unable to give rise to the production of gold from base metals.
५८६, ५९९

*Syn.* निर्बीज काञ्चन

—काञ्चन : *—kāñcanu*
[see निर्बीज कनक]
२८२

निर्मुख : *nirmukha*
'Swallowing' of minerals or metals by mercury not being endowed with a *mukha* (i.e. power of consuming) from its treatment with one sixty-fourth of its weight of बीज
१०९, ४७५

निर्यास : *niryāsa*
The extract from plants; expressed juice of plants.
१९९, ६०२

निर्वाहन : *nirvāhana*
Amalgamation of two metals of equal weight. In this preparation the metal, to be treated, is melted, in which is dipped the other metal, and blended with it by heating over fire kindled by means of blow-pipe. [see *Rasaratnasamuccaya*, **8,** 23-24]
८२

*Syn.* वाहन

निर्विकल्प : *nirvikalpa*
A stage beyond which further transformation is not possible.
४११

निशाचर : *niśācara*
Same as *soma* plant [see ***Rasārṇava***, Glossary, p. 42]
७८, ८१, ८४, ८७, ९२, १४४, २५८

निश्चल : *niścala*
Arresting of the fluidity of mercury
६५

निषेक : *niṣeka*
Immersion of hot metal in liquid substance; infusion
११०, ११७-११८, १८२, ४२५, ४६२, ४६७, ४६९-४७१, ५७६

निष्क : *niṣka*
(i) A weight of gold of 1 *dīnāra*, variously reckoned at 108 or 150 *suvarṇas* (1 *suvarṇa*—about 175 grains troy)

(ii) A weight of silver of 4 *suvarṇas*
१८४, ७६३, ७९७, ८१२

नृकपाल : *nṛkapāla*
[see रस (iii)]



## प pa

पक्वबीज : *pakvabīja*
Ripened बीज, i.e. बीज combined with (essence of) other metals and minerals by heating
११७

पञ्चाङ्ग : *pañcāṅga*
Five parts of plant—root, bark, leaf, flower and fruit
१८५, ३१९, ५३५, ५३८, ५९७, ५९९

पञ्चावस्था : *pañcāvasthā*
Five stages of mercury after calcination with mica. These are : *dhūma* (smoky), *ciṭiciṭi* (sticky), *maṇḍukapluti* (leaping), *sakampa* (endowed with tremor) and *vikampa* (devoid of tremor) [see—*Rasārṇava*, **11,** 75; *Rasahṛdaya*, **6,** 14]
१०२

पत्रलेप : *patralepa*
[see लेपन]
८०, १७२, १८२, १८९

पन्नग : *pannaga*
[see नाग]
९५, १०६, १११

पयस्विनी : *payasvinī*
[see कटुतुम्बी]
५६५, ५६९

पयोवल्ली : *payovallī*
[see क्षीरकन्द]
५९

परिगालन : *parigālana*
To exudate
१९९

पल : *pala*
A weight 4 of कर्षs, about 420 grains troy
२४३-२४४, २४७, २७०, २७२, ३३२, ३३८, ३४७-३४८, ३५१-३५२, ३५४-३५५, ५०७, ६२९, ७२६

पलाश : *palāśa*
[see Appendix, p. 125]
३६७, ७३८-७३९

—निष्ठीवित :—*niṣṭhīvita*
Slimy substance secreted from पलाश wood
३६७

पलाशाङ्कुर : *palāśāṅkura*
Sprouting seed of पलाश
५७४

पाचन (पाक) : *pācana (pāka)*
(पाचित) : *(pācita)*
Roasting; heating; digesting
१३७, २६८, ३६६-३६७, ३९१, ४००, ५२७, ६०१, ६१४, ७७१, ७९४-७९५
*Syn.* विपाचन

पातन : *pātana*
Extraction
१२८

पातालयन्त्र : *pātālayantra*
An apparatus called पाताल, which consists of a vessel having a hole at the bottom and containing the chemicals to be treated. Another vessel is arranged beneath the earlier one; the

entire apparatus is lowered into the pit which is filled up with soil. Fire is arranged on the surface of the ground. [see *Rasārṇava,* Glossary, p. 45-46]

८४

पाद : *pāda*
One-fourth

२६७

पारद : *pārada*
[see रस (iii)]
१८६, १९८, २०६-२०७; ३६२, ३९२, ४४२, ४६५, ४८२, ५०४, ५०७, ५१२, ५१४, ५४१, ६००, ६१०, ७४२, ७५४, ७६४

पाषाण : *pāṣāṇa*
Stone

६९२

—पूत : —*pūta*
Bright stone

६९७

—सुवर्णाभा : —*suvarṇābhā*
Golden coloured stone
[Probably indicates gold pyrites]

६९३

पिप्पल : *pippala*
[see अश्वत्थ]

६७

पीडन : *pīḍana*
Pressing

६२

पीत (i) : *pīta*
[see काञ्चन]

३७३

पीत (ii) : *pīta*
[see गन्धक—पीत]

३७३, ३७५

पीत (iii) : *pīta*
[see ताल]

३६८

पीतक : *pītaka*
[see ताल]

३९६

पीतगन्धक : *pītagandhaka*
[see गन्धक—पीत]

पीतदेवदाली : *pītadevadālī*
[see देवदाली—पीत]

पीतमाक्षिक : *pītamākṣika*
[see माक्षिक—पीत]

पीता : *pītā*
[see ताल]

४०६

पीतैरण्ड : *pītairaṇḍa*
[see एरण्ड—पीत]

पुट : *puṭa*
(i) Roasting or heating

(ii) Roasting of substance by keeping inside two basins joined with each other by means of mud, rag combined with mud, etc.

(iii) The appliance to bring down correct heating or roasting of chemicals [see *Rasaratnasamuccaya*, 10, 50]
५७-५९, ६२, ९५, १५१, १५६, १८७, २००, ४०६, ५२७, ६०२, ७४५



—एकादश : —*ekādaśa*
Roasting or roasting in *puṭa* eleven times

६२

—त्रय, त्रि : —*traya, tri*
That performed thrice
५८, १६२, १६४, १९२, ३६७

—नव : —*nava*
That performed nine times

५९

—षट् : —*ṣaṭ*
That performed six times

६३

पुटपाक : *puṭapāka*
Roasting of chemicals enveloped in plant leaf and clay over fire
१६१, २८२, ३९६, ३९८, ४१२, ६०३, ६१३, ७६२

पुटबद्ध : *puṭabaddha*
Roasting of 'fixed' mercury in पुट

८५

पुनर्नवा : *punarnavā*
[see Appendix, p. 125]

३७३, ४७०

पुष्पी : *puṣpī*
*Pandanus odoratissimus* Linn. f.

६०

पूत : *pūta*
Mercury assuming a bright appearance

४९९

पूतपाषाण : *pūtapāṣāṇa*
[see पाषाण—पूत]

पूपा : *pūpā*
Cake

३७९

पेषण : *peṣaṇa*
[see मर्दन]
५७, ५९, १६४, ४६५, ४९३, ६०८, ७४०

प्रक्षेपण : *prakṣepaṇa*
[see क्षेपण]

३७८

प्रढालन : *praḍhālana*
[see ढालन]

६०९

प्रतिवाप : *prativāpa*
Throwing or scattering desired substance upon molten metal [see *Rasaratnasamuccaya*, 8, 49]
४२४, ४६२, ५५८, ५८५, ५९९

प्रलेपन : *pralepana*
[see लेपन]

४२६, ४९६, ७६२

प्रवाल : *pravāla*
Coral

१२९

## ब ba

बदरी : *badarī*
*Zizyphus jujuba* Lam.

२५७

बद्ध (i) : *baddha*
(Mercury) 'Fixed' or bound.
९७, १३६, १३८, १५६, ७६४, ८०२-८०३, ८०७

*Syn.* स्थिर

बद्ध (ii) : *baddha*
Amalgamation; alloying
११३, ३६४, ३९४
*Syn.* त्रिबन्धन

बद्धपोटलिक : *baddhapoṭalika*
Calcination of mercury with desired substance tied in a piece of cloth
१२५

बन्ध, बन्धन : *bandha, bandhana*
Fixation
८२, १०५, १२८, १९५, २५८, ५४१, ५६३, ७२१
*Syn.* संकोचन and स्तम्भन

बला : *balā*
*Sida cordifolia* Linn.
२४७

बहुला : *bahulā*
Refers to a number of plants, *elā* (see एला), *nāgavallī* (see नागवल्ली), *kaṭukī* ( *Picrorhiza kurroa* ), *pṛthuśatāhva* (large variety of *Asparagus racemosus*), *māṣaparṇī* (*Terammus labialis*).
६४

बिल्व : *bilva*
[see श्रीवृक्ष]
७८४

बीज : *bīja*
Pure gold and pure silver are called बीज, as they act as nucleus for preparing mercury so as to produce gold or silver from the base metals. *Śuddha* (not prepared from alloying with any other metal, i.e. gold and silver) and *miśra* (prepared from the combination of two or three metals) are the two types of बीज. [see *Rasaratnasamuccaya*, **8**, 67; *Rasasāra*, **11**]
३५७, ५६४, ५८६, ७२३-७२४

बीजपूर : *bījapūra*
[see मातुलुङ्ग, p. 124]
३९२, ४०३

ब्रह्मदण्डी : *brahmadaṇḍī*
*Lamprachænium microcephalum* Benth.
२३०, २३९
*Syn.* अध:पुष्पी

ब्रह्मसोमा : *brahmasomā*
[ see Appendix, p. 122]
४६८

## भ bha

भल्लात : *bhallāta*
[see Appendix, p. 122]
१८७

भस्त्रा : *bhastrā*
Bellows
१२६

—फुत्कारयुक्त : —*phutkārayukta*
Roasting by blowing with भस्त्रा
१२६

भस्म : *bhasma*
Calx of metal
११८, १४५



भावना (भावयेत्) : *bhāvanā (bhāvayet)*
(भावित) : *(bhāvita)*
Maceration; infusion; digestion; steeping with; combined with. The process of भावना is stated to have been performed by immersion of a powdered substance in liquid contents and then drying it in the heat of sun-rays.
७८, ८१-८२, १०६, ११२, १४८, २०१, २४८, २५८, ३५६, ३५९, ३६६, ४१२, ५०९, ५५९, ५७५, ५९७, ६९३, ६९७, ७२३, ७७८, ७८४
*Syn.* विभावन and संभावन

भास्कर : *bhāskara*
[see शुल्व]
८७, ११०

भिण्डी : *bhiṇḍī*
*Hibiscus esculentus* Linn.
२५७

भूधरयन्त्र : *bhūdharayantra*
[see Introduction, p. 7, foot-note 1(b)]
७२४

भूधात्री : *bhudhātrī*
[see Appendix, p. 122]
९२
*Syn.* ताली

भृङ्ग, भृङ्गक : *bhṛṅga, bhṛṅgaka*
[see Appendix, p. 122]
५७, ४९५
*Syn.* भृङ्गराज

भृङ्गराज : *bhṛṅgarāja*
[see भृङ्ग]
७७०

भ्रमरायस : *bhramarāyasa*
Or *kṛṣṇāyasa*, a variety of loadstone
४६३

## म ma

मञ्जिष्ठा : *mañjiṣṭhā*
*Rubia cordifolia* Linn.
११०, २०२

मधूच्छिष्ट : *madhūcchiṣṭa*
Bees-wax
२६८

मध्याग्नि : *madhyāgni*
Moderate heat
२६८
*Syn.* समानपुट

मन:शिला : *manaḥśilā*
Realgar
६००, ७४७
*Syn.* कुनट and शिला

मर्दन (मर्दयेत्) : *mardana (mardayet)*
(मर्दित) : *(mardita)*
Rubbing; grinding
५८, ८९, ९९, १०३, १११, १२४, १६२, १६९-१७०, १९२, १९९, २०१, ३१५, ३५७, ३६५, ३६७, ३८८, ४०३, ४३१, ४३५, ४४०, -४४२, ४६४-४६५, ४७५, ४८३, ४८६, ४९६, ५०४, ५०९, ५१२, ५१४, ५७०, ६०१, ६०३, ६१०, ७२९, ७५९
*Syn.* घृष्ट, ताडन, पेषण and विमर्दन

मल : *mala*
Impurities of minerals and metals
१४१
*Syn.* दोष

महामूर्च्छा : *mahāmūrchā*
Complete 'swooning' of mercury
१४२

महारस : *mahārasa*
Mercury with immense power
४६०-४६१, ५१०-५११, ५७१, ७२४

महीतल : *mahītala*
[see मेदिनीयन्त्र]
७२४

माक्षिक (i) : *mākṣika*
Sea-salt
३७०

माक्षिक (ii) : *mākṣika*
Pyrites; gold pyrites; one of the two types of minerals found on the bank of river Tāpī [see *Āyurvedaprakāśa* **12**, 1, 25]
१७६, २५७, ३५२, ६००

—पीत : —*pīta*
Yellow, i.e. gold pyrites
५८५

—शुभ्र : —*śubhra*
White, i.e. silver pyrites
५८६

मातुलुङ्ग : *mātuluṅga*
[see Appendix, p. 124]
१६४, ३६३, ३६७, ४०५, ४६५
*Syn.* बीजपूर and लुङ्ग

मारण : *māraṇa*
'Killing'
८६, १४२, १४५, १६१, १६३, १६०, ३६५, ४३६, ४४६, ७२४
*Syn.* सूदन and हनन

माष (i), माषक : *māṣa, māṣaka*
A weight of 5 *kṛṣṇālas*, about 6 grains troy
१४६, ३७१

माष (ii) : *māṣa*
*Phaseolus radiatus* Linn.
२४६

मिलन : *milana*
Combined or compounded
३६१
*Syn.* मेलन

मुद्ग : *mudga*
*Phaseolus mungo* Linn.
२४४, ३३३

मुद्रण : *mudraṇa*
To seal a substance inside a vessel or a crucible
७१, ३७२, ८१२

मुनिवृक्ष : *munivṛkṣa*
*Sesbania grandiflora* (Linn.) Pers.
४६६

मुषली, मुसली : *muṣalī, musalī*
[see Appendix, p. 125]
२५१-२५२, २५६, ७७०

मूकमूषा : *mūkamūṣā*
[see मूषा—मूक]

मूर्च्छन : *mūrchana*
'Swooning' of mercury
१४०, २०४, ५१२
*Syn.* संमूर्च्छन

मूलक : *mūlaka*
*Raphanus sativus* Linn.
६४



मूषा, मूषिका : *mūṣā, mūṣikā*
Crucible
१५३-१५४, ३७०, ४०६, ७२१, ७६४

—अन्ध : —*andha*
Blind crucible
११६, १५१, १५३, ३५७-३५८, ४०६, ५८८

—मूक : —*mūka*
Closed crucible
१८६

मृत्, मृत्तिका : *mṛt, mṛttikā*
Soil
६७२, ६७४, ६७८

मृत : *mṛta*
'Killed'
१३१, १४२
*Syn.* बद्ध and हत

मृतगोलक : *mṛtagolaka*
Ball of 'killed' mineral or metal
१४६

मृद्वग्नि : *mṛdvagni*
Mild or gentle heat
५१४

मेदिनीयन्त्र : *medinīyantra*
An apparatus called मेदिनी
१२३-१२४
*Syn.* महीतल

मेलन : *melana*
[see मिलन]
७६५

मेषशृङ्ग : *meṣaśṛṅga*
*Dolichandrone falcata* Seem.
२५७

मोदक : *modaka*
Bolus
२४४

### य ya

यव : *yava*
*Hordeum vulgare* Linn.
३३३

यवक्षार : *yavakṣāra*
Factitous carbonate of soda
४६५

याम, यामक : *yāma, yāmaka*
A period of three hours
७२, ४३५, ७६५

### र ra

रक्त : *rakta*
Red juice of plant
४०७-४०८, ४१०

रक्तकञ्चुकी : *raktakañcukī*
(?) Possibly red variety of *Lipeocersis serrata* Linn.
१५८

रक्तकन्द : *raktakanda*
A variety of क्षीरकन्द
१६३

रक्तचन्दन : *raktacandana*
[see Appendix, p. 125]
११०, १६२

रक्तचित्रक : *raktacitraka*
[see चित्रक—रक्त]

रक्तमृत्तिका : *raktamṛttikā*
Red earth
६१२

रक्तरस : *raktarasa*
[see रस—रक्त]

रक्तवज्री : *raktavajrī*
[see वज्री—रक्त]

रक्तस्नुही : *raktasnuhī*
[see स्नुही—रक्त]

रक्तैरण्ड : *raktairaṇḍa*
[see एरण्ड—रक्त]

रञ्जन : *rañjana*
Dyeing
१०५-१०६

रवि : *ravi*
[see शुल्व]
८०

रस (i) : *rasa*
'Essence'
१०५-१०६

रस (ii) : *rasa*
Mineral substances
४७९, ६६३

रस (iii) : *rasa*
Mercury
५३, ५५, ६५, ९९, ११२–११३, ११६, १३८, १५३, १५६-१५७, १६२-१६४, १७०, १८३, ३५४, ३५७, ३६५, ४०८, ४३१, ४३६, ४६५, ४७२, ४७८, ४८५, ५२३, ५७०, ५७६, ५८४-५८५, ५८७, ६००, ६३८-६३९, ६४७, ६७१, ६९४, ७२२, ७२५-७२६, ७६४, ७७५
*Syn.* नरजीव, नृकपाल, पारद, महारस, लिङ्ग, लोकेश, रसधातु, रसराज, रसेन्द्र, सूत, सूतक and सूतेन्द्र

—कूप : —*kūpa*
Cave containing mercury (i.e. mine of mercury)
६५८, ६६४

—कूपिका : —*kūpikā*
Flask containing mercury
६८१

—ग्रास : —*grāsa*
[see ग्रास]
१२४

—धातु : —*dhātu*
[see रस (iii)]
६४

—पिष्ट : —*piṣṭa*
Mercury pasted with desired substances
३७९

—बन्ध, बन्धन : —*bandha, bandhana*
'Fixation' of mercury
९६, १०४, ११५, १२१, १४३, १५४, १६६, १७७, ४८१, ५०७
*Syn.* रसस्तम्भ

—बन्धकर : —*bandhakara*
Substance causing 'fixation' of mercury
५९२

*Syn.* रसबन्धनी

—बन्धनी : —*rasabandhanī*
[see रसबन्धकर]
१५२

—रक्त : —*rakta*
Red variety of mercury
६२८



—राज : —*rāja*
[see रस (iii)]
१४६, १६५, १९५

—स्तम्भ : —*stambha*
[see रसबन्ध]
४४६

रसक : *rasaka*
Calamine
११२-११४, १९८, ३६२
*Syn.* खर्पर

रसकल्क : *rasakalka*
'Killed' mineral and metal pasted with liquid substance
१५०

रसायन : *rasāyana*
A composition for curing senility and prolonging life-time; elixir; mercurial drug; alchemy
९७, १८५, २०३, २६१, २८८, २९६-२९७, ३३०, ४१५, ४७८, ५००, ५१९, ६३८-६३९, ६४७

रसार्द्ध : *rasārdha*
Half of the weight of mercury
४९८

रसेन्द्र : *rasendra*
[see रस (iii)]
१०८, १२८, १३१, १४०

रसोपरस : *rasoparasa*
Superior and inferior रस (i)
४७९

रुदन्ती, रुद्रवन्ती : *rudantī, rudravantī*
[see Appendix, p. 126]
१९८, ५९१-५९२, ५९६-५९७, ५९९, ६०१-६०२

ल la

लक्षवेधिन् (वेधी) : *lakṣavedhin (vedhī)*
[see वेधिन्—लक्ष]

लक्ष्मणा : *lakṣmaṇā*
A species of *Solanum*
५३३

लज्जका : *lajjakā*
Same as *vanakārpāsa, Hibiscus vitifolius* Linn.
६६

लवण : *lavaṇa*
Salt
३३४

—पञ्च : —*pañca*
Five types of salt, namely, *sāmudra* (sea-salt), *saindhava* (rock-salt), *cūlikā* (sal-ammoniac) *sauvarcala* (sochal salt and *kāca* (see काच)
४७४

लशुन : *laśuna*
*Allium sativum* Linn.
३५४

लाङ्गली : *lāṅgalī*
*Gloriosa superba* Linn.
२५८

लिङ्ग : *liṅga*
[ see रस(iii)]
५४, ८६

लुङ्ग : *luṅga*
[see मातुलुङ्ग]
१५०

लुङ्गाम्ल : *luṅgāmla*
Citric acid
१५०

लेप : *lepa*
Paste
६३

लेपन (लेप, लिप्त) : *lepana (lepa, lipta)*
Smearing, i.e. transmutation of base-metals into noble metals by smearing of the foils of convertible metal with desired substances. It is one of the five transmutation processes. [see *Rasaprakāśasudhākara*, **1**, 131; *Rasaratnasamuccaya* **8**, 79]
१०७, १५०, २०२, २५८-२५९, २८१, ३६५, ३९६, ४१९, ४४१, ४६७, ६०३, ७४४-७४५
*Syn.* पत्रलेप, प्रलेपन, विलेपन and संलेपन

लोकेश : *lokeśa*
[see— रस (iii)]
५६७

लोणार : *loṇāra*
A kind of salt
४७०

लोह (i) : *loha*
Metals
१८३, ४३६, ४६६, ५००, ५९०

लोह (ii) : *loha*
Iron
*Syn.* श्रयस ४४१

— नालिका : — *nālikā*
Iron-tube
७६९

— रजस् (रज:) : — *rajas (rajaḥ)*
Finely powdered metallic iron
३७४

लोहवेधिन् (वेधी) : *lohavedhin (vedhī)*
[see वेधक]
६६८

## व va

वंशनालिक : *vaṃśanālika*
Bamboo-reed
४१६

वङ्ग : *vaṅga*
Tin
८२, १८८, २०५, २५८-२५९, ३६४, ४४६, ४६२-४६३, ५५८-५५९, ६०९, ७२२, ८०३

वज्र : *vajra*
Diamond
१२९, १४३, २५७, ३६८
*Syn.* वज्ररत्न

— भस्म : —*bhasma*
Calx of diamond
१४४

— रत्न : —*ratna*
[see वज्र]
११७, ११९

— हेम : —*hema*
An amalgam of diamond and gold
१२०

वज्रकन्द : *vajrakanda*
(i) *Śarkarākanda, Ipomoea digitata* Linn.



(ii) *Śūraṇa, Amorphophallus companulotus* Blume.
१५६

वज्री : *vajrī*
[see Appendix, p. 127]
१८५

— रक्त : —*rakta*
Red flowering वज्री
४०७

वटिक : *vaṭika*
Globule, pill, ball, etc.
३६८

वद्ध : *vaddha*
[see मृत]
१५३

वध (वध्यते) : *vadha (vadhyate)*
[see मारण]
२०६

वमन : *vamana*
Emesis—one of the purificatory processes for substances of vegetable, mineral and metal origins
५२७

वर्त्तुलपर्णी : *varttulaparṇī*
(?) Plant, furnished with round-shaped leaves
१५२

वह्निमध्य : *vahnimadhya*
[see अग्निमध्य]
१३७, ४४१

वाकुची : *vākucī*
[see सोमराजी]
६०८, ६१०

वाजिगन्धा : *vājigandhā*
[see अश्वगन्धा]
७७४

वातारि : *vātāri*
[see एरण्ड]
३४३, ३७४

वाप : *vāpa*
[see क्षेपण]
८८

वालुकायन्त्र : *vālukāyantra*
[see Introduction, p. 7, foot-note, 1(d)]
१४६

वाहन : *vāhana*
[see निर्वाहन]
८०

विडालपद : *viḍālapada*
A weight of 1 कर्ष
५१५, ५३५, ५६५

वितस्ति : *vitasti*
A particular measure of length, equal to 12 *aṅgulas*, about 9 inches
६७८

वितुष : *vituṣa*
The act of unhusking a seed
६०४

विद्याधर : *vidyādhara*
[see Introduction, p. 7, foot-note, 1(c)]
१०८

विद्रावी : *vidrāvī*
Liquefacient
५७१

विद्रुत : *vidruta*
[see द्रव]
७७७

विपाचन : *vipācana*
[see पाचन]
२००

विबन्धन : *vibandhana*
[see बद्ध (ii)]
१४८

विभावन : *vibhāvana*
[see भावना]
६२

विमर्दन : *vimardana*
[see मर्दन]
३६२, ४८३, ४८५, ५७४, ५८४, ५८७, ६६४, ७२१, ७५४, ७६४

विमल, विमला : *vimala, vimalā*
Silver pyrites (*tāramākṣika*); one of the two types of mineral found on the bank of river Tāpī ; pyrites with golden tints.
[see *Āyurvedaprakāśa*, **12**, 1, 25; *Rasajalanidhi*, Vol. II, p. 77]
५८७, ६००

वियोजन : *viyojana*
Elimination
३६१

विरेचन : *virecana*
Purgation—one of the two processes for the purification of substances of vegetable, mineral and metal origins
५२७

विलेपन : *vilepana*
[see लेपन]
४११

विशुद्धि : *viśuddhi*
[see शुद्धि ]
४६८

विशोषण : *viśoṣaṇa*
To make a substance dry
४६५

विश्वभेषज : *viśvabheṣaja*
[see Appendix, p. 127]
५६६

विष : *viṣa*
Poison
४५८-४५६

विषोदक : *viṣodaka*
Poisonous water
७३०, ७३४, ७४४

विषोपविष : *viṣopaviṣa*
Poisons and semi-poisons
४७६

विष्णुक्रान्ता : *viṣṇukrāntā*
[see अपराजिता]
२०४, २०६

वीरा : *vīrā*
Possibly it refers to a species of *vārāhīkanda*, ***Dioscorea bulbifera*** Linn.
५०१

वेध, वेधन : *vedha, vedhana*
(i) Transmutation of base metals into gold and silver

(ii) बेध is blending of duly processed mercury with the metal which is to be converted into a superior metal.



[see *Rasaratnasamuccaya*, **8**, 79].
८८-८६, १२०, १३२, १३८, १६६, १७१, १८३-१८४, २०४, ४२६, ४३६, ४६४, ४८०, ४६१, ५८८, ५६०, ६७६, ७२०, ७२२, ७५०-७५१, ८०३
*Syn.* संविद्ध

—धूम : —*dhūma*
Transmutation of base metals into noble metals with the aid of 'smoke' of mercury emitted from it when thrown upon the metal deposited in fire [see *Rasaratnasamuccaya*, **8**, 83].
४६०

—पञ्चाशदूर्ध्व : —*pañcāśadūrdhva*
Transmutation performed upto the half way level of that attained in case of a total conversion
१३८

—शतांश : —*śatāṃśa*
Transmutation in which the transmuting agent forms the hundredth part in the total amount of substances needed for the purpose. [see *Rasahṛdaya*, **18**, 3; *Āyurvedaprakāśa*, **1**, 278]
१६०

—स्पर्श : —*sparśa*
Transmutation of base metals into noble metals by 'touch' of mercury
१७७

वेधक : *vedhaka*
The agent for transmutation of base metals into gold and silver
५८६, ६२८, ७६५
*Syn.* लोहवेधी, वेधकर्त्ता and वेधकृत्

—कोटि : —*koṭi*
[see वेधिन्—कोटि]
८६

—स्पर्श : —*sparśa*
[see वेधिन्—स्पर्श]
१३२, ७२५

वेधकर्त्ता : *vedhakarttā*
[see वेधक]
४०४

वेधकृत् : *vedhakṛt*
[see वेधक]
४४६

वेधिक—कोटि : *vedhika-koṭi*
[see वेधिन्-कोटि]
४८६, ४६६

—क्षण : —*kṣaṇa*
A substance having power of transmuting within a moment
७५२

वेधिन् (वेधी) —कोटि: *vedhin* (*vedhī*)—*koṭi*
A substance (particularly mercury) having power of transmuting ten million times its weight of base metals into noble metals
१०१, १२०, ४८८

—चतुःषष्टिक : —*catuḥṣaṣṭika*
That transmuting sixty-four times its weight of base metals into noble metals
४८७

—दिन : —*dina*
That transmuting within a day
३५२

वेधिन्(वेधी)–धूम: *vedhin (vedhī)—dhūma*
That transmuting by 'smoke'.
१३३, ७२५

—लक्ष : —*lakṣa*
That transmuting hundred thousand times its weight of base metals into noble metals
९९, १६३, ४८८, ७५०, ७५२

—लोह : —*loha*
[see लोहवेधिन्]

—शत : —*śata*
That transmuting hundred times its weight of base metals into noble metals
७९, ४८७

—स्पर्श : —*sparśa*
That transmuting by 'touch'
१४६, ५७१

वृश्चिका : *vṛścikā*
*Boerhavia procumbens* Linn.
१५५

वेल्लकार : *vellakāra*
*Momordica charantia* Linn.
६१

वैदूर्य : *vaidūrya*
*Lapis lazuli*
३३८

श śa

शतवेधिन् (वेधी) : *śatavedhin (vedhī)*
[see वेधिन्—शत]

शतांशवेध : *śatāṃśavedha*
[see वेध—शतांश]

शतावरी : *śatāvarī*
*Asparagus racemosus* Willd.
२४८

शम्भु : *śambhu*
[see श्वेतार्क]
६१

शयान : *śayāna*
Spreading, strewn over, etc.
३६९

शशि : *śaśi*
[see तार]
५४

शाक : *śāka*
[see Appendix, p. 126]
१९६, १९९, २०१

शाण : *śāṇa*
A weight of 4 माषs
७४१

शाल्मली : *śālmalī*
[see Appendix, p. 126]
७६५, ७७६, ७८०

—कृष्ण : —*kṛṣṇa*
Black variety of शाल्मली
[Also known as *kūṭaśālmalī*, which either refers to black flowering शाल्मली, or a species of white flowering शाल्मली yielding smaller type of fruits. [see *Bhāvaprakāśa, Pūrvakhaṇḍa*, 6, 58 *Vaidyakaśabdasindhu*, p.283]
७७७



शिग्रु : *śigru*
[see Appendix, p. 126]
१९९

शिला : *śilā*
[see मन:शिला]
१०६

शिलोदक, शैलोदक : *śilodaka, śailodaka*
Mountain-water
७४६, ७४८-७४९, ७५२, ७५४, ७५६

शुक : *śuka*
*Acacia sirissa* Linn.
१६१

शुकचञ्चु : *śukacañcu*
Same as *śyonāka*, *Calosanthes indica* Linn. or *Oroxylum indica* Vent.
१६२

शुल्व, शुल्वक : *śulva, śulvaka*
Copper
११४, १७६, १८२, २०४, २६०, ३६३, ४०४-४०६, ४२६, ४७१, ४८३, ४९६, ५८८, ६०३, ७२९
*Syn.* ताम्र, भास्कर and रवि

—पत्र : —*patra*
Leaves or foils or plates of शुल्व
१६४, २८१, ४६७, ४९८, ६०३, ६९६, ६९८, ७४४

—वेध : —*vedha*
Transmutation of copper into noble metals
२६०

शुद्धसूत : *śuddhasūta*
[see सूत—शुद्ध ]

शुद्धि : *śuddhi*
Purification
४६७, ४७०, ४७९
*Syn.* विशुद्धि and शोधन

शुभ्रमाक्षिक : *śubhramākṣika*
[see माक्षिक—शुभ्र]

शोधन : *śodhana*
[see शुद्धि ]
४७२

श्रीवृक्ष : *śrīvṛkṣa*
[see Appendix, p. 126]
७८३
*Syn.* बिल्व

श्वेता : *śvetā*
As an associated plant with गिरि–कर्णिका, possibly it referes to white अपराजिता.
६०

श्वेताभ्र : *śvetābhra*
[see अभ्र—श्वेत]

श्वेतार्क : *śvetārka*
[see अर्क—श्वेत]

ष ṣa

षट्पुट : *ṣaṣṭika*
[see पुट—षट्]

षष्टिक : *ṣaṣṭika*
A type of rice-grain ripened in sixty days
२७३, ३३२, ४८१

## स sa

संकोचन : *saṃkocana*
[see बन्धन]
८५-८६

संभावन : *saṃbhāvana*
[see भावना]
५२९

संमूर्च्छन : *sammūrchana*
[see मूर्च्छन]
५७०

संलेपन : *saṃlepana*
[see लेपन]
२००

संविद्ध : *saṃviddha*
[see वेधन]
४६६

सकट : *sakaṭa*
*Trophis aspera* Linn.
७५६

सत्त्व : *sattva*
'Essence'
१२८

समानपुट : *samānapuṭa*
[see मध्याग्नि]
५७

सर्वसात्त्विक : *sarvasāttvika*
(Mercury) Endowed with the 'essence' of all metals
६९८

सर्षप : *sarṣapa*
A minute weight of 6 *rajaḥ*
[see *Rasaratnasamuccaya*, **10**, 103]
४८३

सारण : *sāraṇa*
Blending of बीज with mercury
५९०, ७२३

सिंहतुण्ड : *siṃhatuṇḍa*
[see स्नुही]
१०६

सिद्धि : *siddhi*
Perfections, i.e. attainment of super-human powers of the mind, body or sense-organs. The सिद्धि, according to tantrik traditions, is of five types : *janmaja* (due to birth), *auṣadhija* (due to some drug), *mantraja* (due to magic syllables), *tapoja* (due to penance) and *samādhija* (due to meditation). [see Patañjali's *Yogasūtra*, **4**, 1.]
३२२, ३३७, ४३२, ५०७, ५१६, ५६५, ५७७, ७६७

— खेचरी : *—khecarī*
सिद्धि relating to power of 'levitation'
१००, ३९०, ४१०

— निर्देह : *—nirdeha*
सिद्धि relating to power of assuming a bodiless state. Possibly it refers to *aṇimā* (power of assuming atomic dimension), the first among the eight *siddhis* in tantrik tradition.
२८३

सीसक : *sīsaka*
[see नाग]
४०६

सुरा : *surā*
Spirituous liquor
३९४, ४०५



सुशीरकी : *suśīrakī*
A variety of good *kuśa* grass, *Poa cynosuroides* Linn.
६१.

सूक्ष्म : *sūkṣma*
Thin (plates of metals)
४९८

सूत, सूतक : *sūta, sūtaka*
[see—रस(iii)]
५५, ८८, ९७, १०२, १०४, १३१, १३६, १४०, १४७, १५६, १६१, २०१, २०४, २५८, ३२५, ३३६, ३५१, ३६०, ३६३-३६४, ३८३, ३८८, ३९९, ४१०, ४३५, ४६३, ४६६, ४७४, ५७६, ७२१, ७२३

— शुद्ध : *—śuddha*
Purified सूत
७९४, ८०६

सूतेन्द्र : *sūtendra*
[see—रस(iii)]
१७३

सूदन : *sūdana*
[see मारण]
४४६, ४६६

सेचन (सिक्त) : *secana (sikta)*
Saturation; wetting
१११, ३९४, ४०५, ४६७

सोमराजी : *somarājī*
[see Appendix, p. 126]
६०४
*Syn.* वाकुची

स्तम्भकर : *stambhakara*
Agent for solidification or 'fixation' of minerals and metals
३६४, ४६३, ५५८, ७२२

स्तम्भन : *stambhana*
[see बन्धन]
१८८, २०५

स्थावर (विष) : *sthāvara (viṣa)*
Vegetable poison
४५६

स्थिर : *sthira*
[see बद्ध]
१४६

स्निग्धपाषाण : *snigdhapāṣāṇa*
Smooth and polished mortar
५०६

स्निग्धभाण्ड : *snigdhabhāṇḍa*
Smooth and polished earthen vessel
२७०, ७८४

स्नुही : *snuhī*
[see Appendix, p. 127]
१८२-१८४, ४७४

— रक्त : —rakta
Red variety of स्नुही
१८३

स्पर्शवेध : *sparśavedha*
स्पर्शवेधक : *sparśavedhaka*
स्पर्शवेधिन् : *sparśavedhin*
[see वेध-स्पर्श, वेधक-स्पर्श and वेधिन्-स्पर्श]

स्वरस : *svarasa*
Expressed juice particularly of vegetable substances by pounding in a mortar, squeezing out their 'essence' and straining through cloth
१११, ५२४

स्वर्ण : *svarṇa*
[see काञ्चन]
५९९, ६८०, ७४५, ७६३, ७७७

स्वाङ्गशीत : *svāṅgaśīta*
Cooling of the substance by itself on being kept on fire [see *Rasaratna-samuccaya*, **8**, 54]
१५१

स्वेद, स्वेदन : *sveda, svedana*
Steaming; boiling; fumigation
९८, ३६८-३६९, ३९३, ४०४, ४६४, ४७५, ४८६, ५०८, ५१२, ५१४

## ह **ha**

हंसगमनी : *haṃsagamanī*
Or Brahmāṇī, possibly it refers to *Brāhmī, Herpestis monniera* H.B.K.
६६

हंसपदी : *haṃsapadī*
*Adiantum capillus veneris* Linn.
१६१

*Syn.* हंसाङ्घ्रि

हंसाङ्घ्रि : *hamsāṅghri*
[see हंसपदी]
१६२

हत : *hata*
[see मृत]
१४३, २५८-२५९, ८०३

हनन (घातयेत्) : *hanana (ghātayet)*
[see मारण]
१०२, १०७, ११६, १२६, २५८

हरिताल : *haritāla*
[see तालक]
५७, ७४७

हरिन्दरी : *harindarī*
[see Appendix, p. 123]
१३०

हरिबीज : *haribīja*
[see तालक]
७४४

हिङ्गु : *hiṅgu*
*Ferula asafoetida* Linn.
७३३

हिङ्गुल : *hiṅgula*
[see दरद]
१६४, ७४७

हिङ्गुला : *hiṅgulā*
Cinnabar, the product of the region of Hiṅgulā, mod, Himlaj.
६५

हेम : *hema*
[see काञ्चन]
१६४, १७१, १७६, १८४, १८७, १९४, २०४, २०६, ३६६, ३९८, ४२५, ४७३, ४९६, ५४२, ५६४, ५८८-५९०, ६०२

—गोलक : —*golaka*
Ball of ('killed') gold
१४२

—पाद : —*pāda*
Weight of gold, one-fourth of the weight of a substance
४०८



—भस्म : —*bhasma*
Calx of gold
१४४

—मात्रिका : —*mātrikā*
The degrees of quality in pure gold
८१

हेमजीर्ण : *hemajīrṇa*
Mercury calcined or digested with हेम
४३१, ४७०

हेमवर्त्तन : *hemavarttana*
The way to gold, i.e. conversion of a inferior metal into gold
६४

हेमाभ्र, हेमाभ्रक : *hemābhra, hemābhraka*
An amalgam of gold and mica
१९०, ६००

हेमार्द्रक : *hemārdraka*
Molten gold
६०२

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